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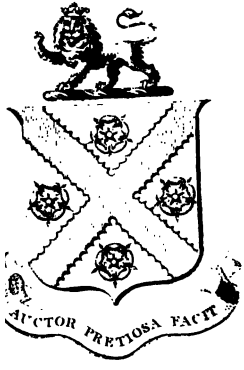

James Lenox.

THE

CATECHISM

OF THE

CHURCH OF GENEVA,

BY THE REV. JOHN CALVIN.

TRANSLATED FROM THE LATIN,

BY THE REV. ELIJAH WATERMAN,

Author of the Life of Calvin.

WITH

AN APPENDIX,

IN A LETTER ADDRESSED TO

WILLIAM S. JOHNSON, L. L. D.

Showing that "the Catechism commonly called Dr. Alexander Nowell's," which was sanctioned in the Convocation of Bishops and Clergy in 1562, and published 1570, "as a standing summary of the doctrines of the English Church," is in substance the Catechism of Calvin enlarged.

Παραγγελία δέ σοι καὶ τοῦτο ἔστω—τὰ λεγόμενα, (εἰς τὴν κατηχησιν) μανθάνε καὶ γνῶθι εἰς τὸν πίνακα.

Ex Prefa. Cyrilli Catecheseon p. 8. ejus Operum.

HARTFORD.

Sheldon & Goodwin.....Printers.

1815.

District of Connecticut, ss.

L. S. BE IT REMEMBERED: That on the fifth day of August, in the thirty-ninth year of the Independence of the United States of America, *Elijah Waterman*, of the said District, hath deposited in this office, the title of a Book, the right whereof he claims as author, in the words following to wit:

"The Catechism of the Church of Geneva, by the Rev. John "Calvin. Translated from the latin by the Rev. Elijah Wa- "terman, author of the life of Calvin. With an Appendix, in "a letter addressed to William S. Johnson, L. L. D. Showing "that 'the Catechism commonly called Dr. Alexander Now- "ell's,' which was sanctioned in the Convocation of Bishops "and Clergy in 1562, and published 1570, 'as a standing sum- "mary of the doctrines of the English Church,' is in substance "the Catechism of Calvin enlarged."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned."

HENRY W. EDWARDS, *Clerk of the District of Connecticut.*

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TO THE

REV. ABEL FLINT,

PASTOR

OF THE SOUTH CHURCH IN HARTFORD:

THIS

SMALL VOLUME IS INSCRIBED,

AS A TESTIMONY

OF FRIENDSHIP,

BETWEEN HIM AND THE

TRANSLATOR,

ADVERTISEMENT.

THE following translation is designed to exhibit the doctrinal sentiments of Calvin to the English reader, in that form in which he himself wished posterity to ascertain them. In every instance the Translator has been anxious to give a literal and fair expression of that Reformer's ideas. The copy, from which the translation was made, is in the 8th vol. of his works; Amsterdam Edition 1667. The *Leyden* Edition of 1591, in *Latin*, *Greek*, and *Hebrew*, has been examined, and also the *French* copy at the end of Calvin's and Beza's Testament, of 1563, and the copy at the end of the large French Bible of 1641. These different copies and editions have served to correct each other, and from them considerable assistance has been derived, in ascertaining the use of appropriate words.

Bridgeport, June 21st, 1814.

PREFACE.

IN the prefatory address to his Catechism of 1545, Calvin observes, to the Ministers of East Friesland, that it becomes all to strive for the unity of the Faith, which the Apostle so highly recommends; and with which he immediately connects the one Baptism, as a primary means of obtaining it. That all the Churches should be agreed in one solemn Confession, and in one form of Catechism. That being in one spirit, and declaring the truth with one mouth, all might be directed to the same Christ. That a union in the form of catechising, at least, among the Churches, which were agreed in doctrine would benefit not only the present generation, but posterity. That he published his Catechism *in Latin*, that those Churches which were distant from each other, and of different languages, might have a mutual intercourse in the doctrines of Christ. That he considered, a Catechism would afford to posterity the purest document, from which they might ascertain the doctrines of their departed Fathers. That such a Catechism would be the solemn symbol of their faith and communion. That among other reasons, the request of many persons had induced him to prepare a Catechism, which might supercede, in the use of the Churches, the shorter one which he had

published seven years before. And that thus the ancient practice of catechising, which had been abolished by the Papists, might be again brought over the threshhold, into the Church, to the exclusion of those impure and impious superstitions, by which, in Baptism and Confirmation, the minds of youths had been corrupted.

This short paraphrase of Calvin's Epistle will show his object, in composing his Catechism; that he designed it to be a compendium of his religious opinions; and a standard, by which posterity might ascertain, "*What is Calvinism, and what is not.*" The purity of his Latin, and the symmetry of his doctrines, recommended it to the attention of the learned, and it was, in a short time, translated into the *German*, *English*, *Dutch*, *Scotch*, and *Spanish* languages; into the *Greek*, by *Henry Stephens*, and, finally, into the *Hebrew*, by the learned Christian Jew, *Emanuel Tremellius*. Calvin himself published it in the French language, for the use of the Church of Geneva. This Catechism is the model after which all the subsequent Catechisms of the Reformation were formed; and is an unyielding proof of the profound understanding, correct judgment, and powerful talents of its author. He so well arranged his subjects, and so correctly defined them, that, after the lapse of almost three centuries, his Catechism remains a model unimpaired and unrivalled.

NOTE BY THE TRANSLATOR.

THE word Catechism is derived from the Greek Κατηχισμος—brevis institutio, quæ fit viva voce—*says Pasor in his Lexicon.* —A short instruction given by word of mouth. *To instruct in the first principles of religion, was by the Apostle called* Κατηχειν. *For* Ηχειν *is to sound with the voice,—and* Κατηχειν *is to instruct by the voice, in those things which you would not commit to writing. It has an allusion to the echo, which returns the sound. Hence those who were taught in this manner, in the primitive Church, were called* Catechumen, *and those who taught* Catechists. *For the use of the word* Κατηχεω—*see* 1 Cor. xiv. 19. Acts xviii. 25. Rom. ii. 18. Gal. vi. 6. Luke i. 4. *In the Catechisms, as they are called, of Cyrill of Jerusalem, and in the treatise of Augustin* de Catechizandis Rudibus, *in the 4th vol. of his works, p.* 894, *are to be found the best illustrations of the order of catechetical instructions in the early ages of Christianity. The Apostles' creed, is a very brief summary of the doctrines, discoursed upon in the ancient schools of the Catechists.*

THE

CATECHISM

OF THE

CHURCH OF GENEVA.

I. THE DOCTRINES OF FAITH.

Q. 1. MINISTER. WHAT is the chief end of man?

A. CHILD. It is to know God his Creator.

2 M. What reason have you for this answer?

C. Because God has created us, and placed us in this world, that he may be glorified in us. And it is certainly right, as he is the author of our life, that it should advance his glory.

3 M. What is the chief good of man?

C. It is the same thing.

4 M. Why do you account the knowledge of God, the chief good?

C. Because without it, our condition is *more miserable* than that of any of the brute *creatures.*

5 M. From this then we clearly understand, that nothing more unhappy can befall man than not to glorify God.

C. It is so.

6 M. What is the true and correct knowledge of God?

C. When he is so known, that the honour, which is his due, is rendered to him.

7 M. What is the true method of rendering him due honour?

C. It is to put our whole trust in him; to serve him by obedience to his will, all our life; to call upon him in all our necessities, seeking in him salvation, and every good thing which can be desired; and finally, to acknowledge, both in the heart and with the mouth, that he is the sole author of all blessings.

8 M. But that we may discuss these things in order, and explain them more fully: Which is the first head of your division?

C. That we should place our whole confidence in God.

9 M. How is that to be done?

C. By acknowledging him, Almighty and perfectly good.

10 M. Is this sufficient?

C. By no means.

11 M. Why not?

C. Because we do not deserve that he should exert his power for our assistance, or *manifest his* goodness for our benefit.

12 M. What more is needful?

C. That each one of us be fully convinced that God loves him, and that he is willing to be to him a Father and a Saviour

13 M. But how will that be evident to us?

C. Truly from his word, in which he declares to us his mercy, and testifies his love for us, in Christ.

14 M. The foundation and beginning of confidence in God is then, the knowledge of him in Christ?

C. Entirely.

15 M. Now I would hear from you, in a few words, the sum of this knowledge?

C. It is contained in the Confession of Faith, or rather Formula of Confession, which all Christians have always held in general among themselves. It is commonly called the Symbol of the Apostles, which has been received from the beginning of the Church among all the pious; and which was either taken from the mouth of the Apostles, or faithfully collected from their writings.

16 M. Repeat it.

C. *I believe in God the Father Almighty, Maker of Heaven and earth: and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; the third day he arose from the dead; ascended into Heaven,* and sitteth *at the right hand of God the* Father Almigh-

ty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost: the Holy Catholick Church: the communion of Saints: the forgiveness of sins: the resurrection of the body, and the life everlasting. Amen.

17 M. That each head may be understood, into how many parts shall we divide this Confession?

C. Into four principal ones.

18 M. What are they?

C. The first respects God, the Father: the second, Jesus Christ, his Son, which embraces also the whole subject of man's redemption: the third, the Holy Spirit: and the fourth, the Church, and the benefits of God towards it.

19 M. Since there is but one God, why do you name three; the Father, the Son, and the Holy Spirit?

C. Because, in the one substance of God, we must consider the Father, as the beginning and origin or first cause of all things; then the Son, who is his eternal wisdom; and lastly the Holy Spirit, as the power of God, spread abroad through all things, which yet perpetually dwells in him.

20 M. You mean then, that there is no absurdity, although we determine that these three distinct persons are in the one Godhead; and that God is not therefore divided.

C. *It is so.*

21 M. Recite the first part of the Creed.

C. *I believe in God the Father Almighty, Creator of Heaven and Earth.*

22 M. Why do you call him, *Father?*

C. Chiefly as it respects Jesus Christ, who is the eternal word of God begotten of him from eternity; and sent into this world and declared to be his Son. From hence also we understand, that since God is the Father of Jesus Christ, he is a Father to us also.

23 M. In what sense do you give him the name of *Almighty?*

C. Not in this manner, that he should have power and not exercise it; but that he holds all things under his hand and management; to govern the world by his Providence; to order it after his own will; and to command all creatures as it pleaseth him.

24 M. You do not then imagine an idle power of God; but you consider him to be one, who has always a hand prepared for operation, so that nothing is done but by him and his appointment.

C It is so.

25. M. Why do you add, *Maker* or *Creator of Heaven and Earth?*

C. In as much as he has made himself known to us by his works; in which also he is to be sought by us.* For our understandings are not capable of comprehending his essence. The world itself, therefore, is as it were a glass, in which we may discern

* Romans i. 20.

him as far as it is for our benefit to know him.

26 M. By *heaven and earth*, do you not understand the whole creation?

C. Yes, truly. These two words include all things that exist in heaven and in earth.

27 M. But why do you call God Creator only, since it is much more excellent to *guard* and *preserve* the Creation in its order, than to have once created?

C. It is not indeed so much as intimated, by this expression, that God at once created his works, so that he might cast off the care of them afterwards; but it is rather to be accounted, that as he framed the world in the beginning, so he still preserves it; and that the earth and all other things abide, only as they are preserved by his power and management. Besides, as he upholds all things by his hand, it is evident that he is the supreme Moderator and Lord of all. Since then he is the Creator of heaven and earth, it becomes us to understand him to be the One, who by his wisdom, power, and goodness, governs the whole course and order of nature; who is alike the author of the rain and the drouth, of the hail and other tempests, and of fair weather; who makes the earth fruitful by his bounty, and by withdrawing his hand, again renders it barren; from whom alike come health and disease; to whose *dominion*, all things are subject, and to whose *will*, *all things* are obedient.

28 M. What then shall I think of devils and wicked men? Shall I say that these also are in subjection to him?

C. Although God doth not influence them by his Spirit; yet he restrains them by his power, as with a bridle, that they cannot move themselves, except as he permits.—Moreover, he makes them the servants of his will, so that they are constrained to pursue, unwillingly and without their intention, his pleasure.

29 M. What benefit do you derive from the knowledge of this subject?

C. Very great. For it would go ill with us, if any thing was permitted to devils and wicked men, without the will of God. In that case, knowing ourselves exposed to their perverseness, the tranquillity of our minds would be destroyed. But now we rest in safety, believing them to be curbed by the will of God, and held in by restraint, so that they can do nothing but by his permission and especially since God presents himself to us as our guardian and defender.

30 M. Now let us proceed to the second part.

C. That is—*To believe in Jesus Christ, his only Son, our Lord.*

31 M. What is summarily contained in this?

C. That the Son of God is our Saviour, *and at the same time* it explains the manner

in which he has redeemed us from death, and obtained *life* for us.

32 M. What is the meaning of the name, *Jesus*, by which you call him.

C. That name in Greek signifies *Saviour*. The Latins have no proper name, by which its force can be well expressed. Therefore the word Saviour was commonly received. Besides, the Angel gave this appellation to the Son of God by the command of God himself.*

33 M. Is this of any more weight, than if men had given it to him?

C. Altogether: For since God would have him so called he must of necessity be truly what he is called.

34 M. What then does the word, *Christ*, signify?

C. By this title, his office is still better expressed. For it signifies, that he was anointed, for a Prophet, Priest, and King.

35 M. How do you know that?

C. Because the Scriptures apply anointing to these three uses; and also often ascribe to Christ, these three offices, which we mentioned.

36 M. With what kind of oil was he anointed?

C. Not with visible; not with such as was used in the consecration of ancient Kings, Priests, and Prophets, but with more excel-

* Matthew i. 21.

lent: That is by the grace of the Holy Spirit, which is the substance represented by that external anointing.

37 M. What is the nature of that kingdom of his, of which you speak?

C. It is spiritual, as it is governed by the word and Spirit of God; which bring with them righteousness and life.

38 M. What is the nature of his Priesthood?

C. It is the office and prerogative of standing in the presence of God, for obtaining his favour, and for appeasing his wrath, by the oblation of a sacrifice, which is acceptable to him.

39 M. In what sense, do you call Christ a Prophet?

C. Because when he came into the world, he declared himself the Ambassador of the Father, and the Interpreter of his will among men. And for this purpose, that having fully explained the will of the Father, he might put an end to all revelations and prophecies.

40 M. But do you receive any benefit from this?

C. Truly all these things have no other object, but our good. For Christ was endowed with those things of the Father that he might impart them to us, and that we all might partake of his fulness.

41 M. Explain this to me a little more fully.

C. He was filled with the Holy Spirit,

and enriched with all the fulness of its gifts, that he might impart them to us, and to each one, according to the measure, which the Father knew to be expedient for us. Thus from him, as the one only fountain, we draw whatever we have of spiritual good.

42 M. What does his kingly office profit us?

C. By it we are enabled to live pious and holy lives in liberty of conscience; are endowed with his spiritual riches; and also armed with that power which enables us to overcome the flesh, the world, sin, and the devil, those perpetual enemies of our souls.

43 M. What purpose does the Priesthood of Christ answer?

C. Chiefly as by this means, he is our Mediator, who reconciles us to the Father; and also that a way is opened for us to the Father, that we may come into his presence with confidence, and offer ourselves and all that is ours to him for a sacrifice. And hence, you may understand in what manner he makes us his, by his Priesthood.

44 M. The prophetic office still remains?

C. As the office of master was bestowed upon the Son of God for his people; the end is that he might illuminate them in the true knowledge of the Father, instruct them in the truth, and make them the family-disciples of God.

45 M. This then is the conclusion of all *you have* said: The name, Christ, compre-

hends three offices, which the Father conferred on the Son, that he might abundantly communicate their power and fruit unto his own.

C. It is so.

46 M. Why do you call him *the only Son of God*, since God distinguishes us all, by that appellation?

C. Because, if we are the sons of God, we have it not from nature; but only from grace and adoption, does God hold us in that condition. But the Lord Jesus, who is begotten of the substance of the Father, and is of the same essence with him, is by the best right called the only Son of God; since he alone is so, by nature.*

47 M. You understand, then, that this honour is due to him by the right of nature, and is personally his own; but it is communicated to us by gratuitous kindness, in as much as we are his members.

C. Entirely. Therefore in respect to this communication, he is called the first born among many brethren.†

48 M. In what sense do you understand him to be *our Lord?*

C. As he is appointed by the Father, that he might have us under his dominion; that he should administer the kingdom of God in heaven and on earth, and should be the head of angels, and of believers.

* John i. 1. Eph. i. 3. Heb. i. 1.

† Rom. viii. 29. Colos. i. 15, 18.

49 M. What is meant by that which follows?

C. It shows the manner in which the Son is anointed by the Father, that he should be our Saviour; namely, that having taken our flesh, he performed all those things which were necessary for our salvation, as they have been here declared.

50 M. What do you mean by these two sentences: *Who was conceived of the Holy Ghost, born of the Virgin Mary?*

C. That he was formed by the miraculous and secret power of the Holy Spirit, in the womb of the Virgin, of her substance, that he should be the true seed of David, as was foretold by the Prophets.*

51 M. Was it then needful that he should put on our flesh?

C. Certainly, because it was necessary that man's disobedience to God should be expiated also in human nature. Nor indeed otherwise would he have been our Mediator, to accomplish the reconciliation of men with God.†

52 M. You say then that it behoved Christ to be made man, so that, as in our person, he might fulfil the office of our Saviour.

C. So I think; for it is necessary for us to recover in him, whatever is wanting in ourselves; which cannot otherwise be done.

* Psalm cxxxii. 11. Math. i. 1. Luke i. 32.

† *Rom. iii. 25.* 1 Tim. ii. 5. Heb. iv. 15, and v. 7.

53 M. But why was his generation effected by the Holy Spirit, and not rather in the common and usual manner?

C. In as much as the seed of man is wholly corrupted, it became the office of the Holy Spirit to interpose in the generation of the Son of God, lest he should be affected by that contagion, and that he might be endowed with the most perfect purity.

54 M. Hence then we learn, that he who is to sanctify others should be free from every blemish, endowed from the womb with original purity, entirely consecrated to God, and undefiled with any corruption of the human race.

C. So I understand it.

55 M. Why do you pass immediately from his birth to his death, omitting the whole history of his life?

C. Because the Creed here treats only of those points which are the chief things of our redemption, and which contain in them as it were, its substance.

56 M. But why do you not say, in one word, *that he was dead*, without adding, the name of Pontius Pilate, under whom he suffered?

C. That not only respects the truth of the history, but proves also, that his death was inflicted by a judicial sentence.

57 M. Explain this more fully.

C. He died that he might bear the punishment due to us, and in this manner deliv-

er us from it. But as we all, as we were sinners, were exposed to the judgment of God, that he might suffer it in our stead, he was pleased to place himself before an earthly judge, and to be condemned by his mouth, so that we might be absolved before the throne of the heavenly Judge.

58 M. But Pilate pronounced him innocent, therefore he was not condemned as a malefactor.*

C. It becomes us to observe both these points. For thus the judge gives the testimony of his innocence, that it might be witnessed, that he suffered not for his own sins, but for ours; yet, at the same time, he was condemned, in solemn form, by the same sentence, that it might be manifest, that by undergoing, as our substitute, the punishment which we merited, he might deliver us from it.

59 M. It is well said. For if he had been a sinner, he would not have been a fit surety for suffering the punishment of the sins of others. Yet that his condemnation might be accounted to us for absolution, it became him to be numbered among malefactors.

C. So I understand it.

60 M. As to his being *crucified*, has this any thing of more moment, than if he had suffered any other kind of death?

* Math. xxvii. 24.

C. Yes, as the Apostle informs, when he ays, *That he was hanged on a tree,* that by earing our curse in himself, we might be lelivered from it. For that kind of death was ccursed of God.*

61 M. What? Is not reproach fixed on he Son of God, when he is said to be subected to a curse, even in the sight of God?

C. By no means; for by receiving it, he bolished it: nor did he cease, at that time, o be blessed, when he enriched us with his enefits.

62 M. Proceed.

C. Since death was a punishment laid pon man, on account of sin, the Son of God ndured it, and by enduring conquered it. nd that it might be more fully manifested, hat he endured a real death, he would be laced in a tomb, like other men.

63 M. But it does not appear that we erive any advantage from this victory, since e all die.

C. That is no objection; for death is othing now to believers, but a passage to a etter life.

64 M. Hence it follows, that death is o more to be dreaded as a formidable thing; ut we must follow Christ our Leader with n intrepid mind, who, as he did not himself erish in death, will not suffer us to perish.

C. So we must do.

* *Gal. iii.* 13. Deut. xxi. 23.

65. M. What is to be understood, as to what is immediately added concerning *his descent into hell?**

C. That he not only suffered a natural death, which is the separation of soul and body, but also the pains of death; as Peter calls them:† and by this phrase I understand those dreadful agonies, by which his soul was straitened.

* Calvin's opinion was that Christ suffered the pains of hell on the Cross. There he suffered, and offered himself a sacrifice for the sins of the human race. See his opinion at large in his Institutes, B. 2. Chap. 16. 8. That the words, *he descended to Hell or the invisible world*, were added to the Creed after the fourth century, is evident from the statement made by Bishop Burnet, in his exposition of the 39 Articles, Art. 3, p. 55—58. Burnet says, that the Article in the Creed, of Christ's descent into Hell, is mentioned by no writer before Ruffin, Presbyter of Aquila, who, in the beginning of the the fifth Century, tells us—That it was neither in the Smybol of the Roman, nor oriental Churches; and that he found it in the Symbol of his own Church at Aquila. But as there was no Article in that Symbol that related to Christ's burial, so he understood the words in that sense. "None of the Fathers of the first ages, neither Irenaeus, Turtullian, Clemens, nor Origen, in the short abstracts which they give us of the Christian Faith, mention any thing like this." The first Creeds, which used these words, made no other mention of Christ's burial; it follows according to Ruffin's sense, that they were understood of his burial.

† Acts ii. 24.

66. M. Relate to me the cause and manner of this suffering.

C. As he placed himself before the tribunal of God, that he might make satisfaction for sinners, it became him to be tortured with horrible distress of soul, as if he was forsaken of God—nay as if he was hated of God. *He was in these pains*, when he cried to his Father, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME!

67. M. Was the Father then displeased with him?

C. By no means; but he exercised this severity towards him, that it might be fulfilled which was spoken by Isaiah the Prophet—"He was wounded for our transgressions, he was bruised for our iniquities."*

68. M. Since he is God, how could he be seized with this kind of horror, as if he was forsaken of God?

C. We must consider that he was reduced to this necessity, according to the affections of his human nature. And that this might be done, his Divinity in the mean time retired, that is, did not exert its power.

69. M. But how, again, can it be, that Christ, who is the Saviour of the world, should be subjected to this condemnation.

C. He did not so submit to it as to remain under it. For he was not so seized by those horrors, which have been mentioned,

* Isaiah liii. 4, 5.

as to be overcome by them, but rather struggling with the power of hell, he subdued and destroyed it.

70 M. Hence we learn, what is the difference between the torment of conscience, which he sustained, and that by which sinners are tortured, who are pursued by the hand of an offended God. For what in him was temporary, in them is eternal; and what in him was only the piercing of a needle's point, is in them a deadly sword wounding to the heart.

C. So it is. For the Son of God, in the midst of these pains, did not cease to hope in the Father; but sinners, condemned by the judgment of God, rush into desperation, rage against him, and press on even to open blasphemies.

71 M. Are we able to learn from hence, what fruit believers derive from the death of Christ?

C. Yes. And first, we perceive him to be a sacrifice, by which he expiated our sins before God; and thus the wrath of God being appeased, he brought us back into favour with him. Secondly, that his blood is a fountain, in which our souls are purged from all pollution. Lastly, that by his death our sins are so blotted out, that they shall not come into remembrance before God; and thus the hand writing, which held us as guilty, is *erased and* abolished.

72 M. Does the death of Christ bring no *other* benefit to us?

C. Yes truly. For by its efficacy (if indeed we are the true members of Christ) our old man is crucified; the body of sin is so destroyed, that the depraved lusts of the flesh reign no more in us.

73 M. Proceed to other things.

C. It follows—*The third day he arose again from the dead.* By which he proved himself, the conqueror of sin and death.—For by his resurrection, he swallowed up death, broke the bonds of Satan, and reduced his whole power to nothing.

74 M. How manifold are the benefits which we derive from his resurrection?

C. Three fold. By it, righteousness is obtained for us: It is a sure pledge of our resurrection to a glorious immortality: And by its power, we are even now raised to newness of life, that we may live in pure and holy obedience to the will of God.*

75 M. Let us attend to the next point.

C. *He ascended into Heaven.*

76. M. Did he so ascend into heaven, that he is no more on earth?

C. Yes truly. For after he had finished all those things, commanded him of his Father, and which were requisite for our salvation, there was no occasion why he should be longer conversant on earth.

77 M. What benefit do we derive from this ascension?

* *Romans iv. 25.* 1 Cor. xv. 22. Rom. vi. 4.

C. The fruit is two fold. For in as much as Christ has entered into heaven in our name, as he descended to the earth for our sakes, he has opened to us also that door, which, on account of sin, was before shut. Secondly, he appears in the presence of God, as our Intercessor and Advocate.

78 M. But has he, by ascending to heaven, so departed, as to be no more with us?

C. By no means. For he promised, that he would be with us even to the end of the world.

79 M. But by his dwelling with us, are we to understand his bodily presence?

C. No. For the manner in which his body is received into heaven, is one thing; and the presence of his power which is diffused every where, is another.

80 M. In what sense do you say that *he sits at the right hand of God the Father?*

C. These words signify, that the Father has given to him the dominion of heaven and earth, that he should govern all things.*

81 M. What do you understand by this right hand and by this sitting?

C. It is a similitude taken from earthly Princes, who are accustomed to place, at their right hand, those who act as their ministers.

82 M. Do you mean the same thing, as that which Paul declares: viz. That Christ

* Math. xxviii. 20.

is constituted head over all things to the Church, and being exalted above all principalities, he hath obtained a name which is above every name.*

C. Yes, it is so.

83 M. Let us pass to that which follows.

C. *From thence he shall come to judge the quick and the dead.* The meaning of which words is, that he will as openly come from heaven, to judge the world, as he was seen to ascend into heaven.†

84 M. As the day of judgment will not be till the end of the world, how do you say that there will be some of mankind remaining; as it is appointed unto all men once to die.‡

C. Paul answers this question, when he says that those who are then alive shall be made new by a sudden change, that the corruption of the flesh being put off, they may put on incorruption.‖

85 M. You understand then that this change will be the same to them, as death: as it will be the abolishing of the first nature, and the beginning of a new life.

C. So I understand it.

86 M. May not our minds receive consolation from this, that Christ is one day to be the Judge of the world?

* Eph. i. 22. Phil. ii. 9. † Acts i. 11.
‡ *Heb.* ix. 27. ‖ 1 Cor. xv. 5. 1 Thes. iv. 7

C. Yes, singular consolation. For by this we certainly know that he will come, for our salvation.

87 M. We should not then so fear this judgment, as to have it fill us with dread.

C. By no means. For we shall then stand before the tribunal of the Judge, who is also our Advocate; and who will receive us into his confidence and charge.

88 M. Let us now come to the third part.

C. That is concerning Faith *in the Holy Spirit.*

89 M. Of what use is that to us?

C. Truly in this respect, that we may know, that as God has redeemed and saved us by his Son, so he will make us partakers of this redemption and salvation by the Holy Spirit.

90 M. In what manner?

C. In as much as we have cleansing by the blood of Christ; so it is necessary, that our consciences be sprinkled with it, that they may be purified.*

91 M. This requires a more clear exposition.

C. I understand, that the Holy Spirit dwelling in our hearts, operates so that we may experience the power of Christ. For it is by the illumination of the Holy Spirit that we understand the benefits we derive from

* 1 Peter i. 2. 1 John i. 7.

Christ; by his persuasion they are sealed in our hearts; and he prepares in us a place for them; he also regenerates us and makes us new creatures. Therefore, whatever gifts are offered us in Christ, we receive by the power of the Spirit.*

92 M. Let us proceed.

C. The fourth part follows in which we profess to believe in the *Holy Catholick Church.*

93 M. What is the Church?

C. The body and society of believers, whom God has predestinated unto eternal life.

94 M. Is this article necessary to be believed?

C. Yes, truly, unless we would render the death of Christ without effect, and account all that we have said, for nothing. For this is the sole purpose of all, that there should be a Church.

95 M. You understand then, that the cause of salvation has been hitherto treated of, and its foundation shown, when you explained, that we were received into the favour of God, by the merits and intercession of Christ; and that this grace is confirmed in us by the power of the Holy Spirit. But now the effect of all these is to be unfolded, so that from the very subject itself, Faith may be more firmly established.

* Rom. viii. 11. Ehp. i. 13.

C. It is so.

96 M. But why do you call the Church Holy?

C. Because those whom God elects, he justifies, and purifies in holiness and innocence of life, to make his glory shine forth in them. And this is what Paul means, when he says, that Christ sanctified the Church, which he redeemed, that it might be glorious and pure from every spot.*

97 M. What do you mean by the epithet Catholick or universal?

C. By that we are taught, that as there is one head of all believers, so it becomes all to be united in one body, that there may be one Church and no more, spread throughout all the world.†

98 M. What is the meaning of what is next added, *the communion of saints?*

C. This is laid down, to express more clearly the unity which is among the members of the Church. At the same time, it intimates, that whatever benefits God bestows on the Church, respect the common good of all, as all have a communion among themselves.

99 M. But is this holiness, which you attribute to the Church, already perfect.

C. Not yet, not so long, indeed, as it is militant in this world. For it will always

* Rom. viii. 30. Eph. v. 25.

† *Eph. iv. 15.* 1 Cor. xii. 12.

labour under infirmities; nor will it ever be entirely purified from the remains of corruption, until it shall be completely united to Christ its head, by whom it is sanctified.

100 M. Can this Church be otherwise known, than as it is discerned by Faith?

C. There is indeed a visible Church of God, which he has designated to us by certain signs and tokens; but we now treat expressly of the congregation of those, whom he has elected to salvation. But this is neither known by signs, nor at any time discerned by the eyes.

101 M. What article follows next?

C. *I believe the forgiveness of sins.*

102. M. What does the word forgiveness signify?

C. That God, by his gratuitous goodness, will pardon and remit the sins of believers, so that they shall neither come into judgment, nor have punishment exacted of them.

103 M. Hence it follows, that we can by no means merit, by personal satisfactions, that pardon of sins, which we obtain from the Lord.

C. It is true. For Christ alone, by suffering the penalty, has finished the satisfaction. As to ourselves, we have nothing at all, which we can offer to God as a compensation; but we receive the benefit of pardon from his pure goodness and liberality.

104 M. Why do you connect forgiveness of sins with the Church?

C. Because no one obtains it, only as he is first united to the people of God, and perseveringly cherishes this union with the body of Christ even to the end; and in that manner gives evidence, that he is a true member of the Church.

105 M. By this rule you determine, that there is no condemnation or destruction, except to those who are without the Church?

C. It is so. For from those who make a separation from the body of Christ, and by factions destroy its unity, all hope of salvation is cut off, in so far as they continue in this separation.

106 M. Recite the last article.

C. *I believe the resurrection of the body, and the life everlasting.*

107 M. For what purpose is this article of Faith put in the Confession?

C. To admonish us that our happiness is not to be placed in this world. The knowledge of this has a twofold advantage and use. By it we are taught, first, that this world is to be passed through by us, merely as strangers—that we may think continually of our departure, and not suffer our hearts to be entangled with earthly anxieties. And secondly, that we should not, in the mean time, despair in our minds, but patiently wait for those things which are as yet hidden and concealed from our eyes, being the fruits of grace, laid up for us in Christ, until the day

108 M. What will be the order of this resurrection?

C. Those who were before dead will receive the same bodies in which they dwelt on earth; but endowed with a new quality, that is, to be no more obnoxious to death and corruption. But those who shall be living at that day, God will marvellously raise up with a sudden change.*

109 M. But will it be common at once to the just and the unjust?

C. There will be one resurrection of all; but the condition will be different: Some will be raised to salvation and glory; others to condemnation, and final misery.†

110 M. Why then is eternal life spoken of, in the Creed and no mention made of the wicked?

C. Because nothing is treated of in that summary but what relates to the consolation of pious minds: Therefore, those blessings only are considered which the Lord has prepared for his servants. For this reason nothing is said about the condition which awaits the wicked, whom we know to be aliens from the kingdom of God.

111 M. Since we hold the foundation on which Faith depends, it will be easy to infer from thence the definition of true Faith.

C. It is so, and thus we may define it—Faith is the certain and stable knowledge of

* *1 Cor. xv. 53.* † Matt. xxv. 46. John v. 29.

a Father and a Saviour.

112. Do we obtain that of ourselv
do we receive it from God?

C. The scriptures teach us, that it
special gift of God, and experience cor
the testimony.

113. M. Inform me what experien

C. Truly, our understandings ar
weak to comprehend that spiritual k
edge of God, which is revealed to
Faith; and our hearts have too strong
pensity to distrust God, and to put a per
confidence in ourselves or the creature
us to submit to him of our own mere m
But the Holy Spirit makes us capable,
own illumination, of understanding
things, which would otherwise very fa
ceed our capacity, and forms in us a
persuasion, by sealing in our hearts the
ises of salvation.

114. M. What benefit arises to us

are all sinners, in many ways guilty before God, that worthiness which may reconcile us to him must be sought by us in some other way.

116 M. But are all the works of men so polluted, and of no value, that they deserve no favour with God?

C. In the first place, all those things which proceed from us, as they are properly called ours, are polluted, and therefore avail nothing, but to displease God, and be rejected by him.

117 M. You say then, that before we are born again, and created anew by the Spirit of God, we can do nothing but sin; as a corrupt tree brings forth only corrupt fruit.*

C. It is wholly so; for whatever appearance our works may have in the eyes of men, they are altogether evil, as long as the heart is corrupt; at which God especially looks.

118 M. Hence you infer, that we cannot, by any merits of our own, come before God and challenge his favour: but rather, in all our undertakings and pursuits, we expose ourselves to his wrath and condemnation.

C. So I think. Therefore it is of his mere mercy, and not from any respect to our works, that he freely embraces us in Christ, and holds us accepted, by accounting that righteousness of his, which is accepted by us,

* Matt. vii. 18.

as our own; and not imputing our sins unto us*.

119 M. In what manner then do you say that we are justified by Faith?

C. When by a sure confidence of heart, we embrace the promises of the gospel, then we obtain possession of this righteousness.

120 M. You mean this then: That this righteousness is so to be received by Faith as it is offered unto us, of God, in the gospel.

C. Yes.

121 M. But when God has once embraced us, are not those works acceptable to him, which we do by the influence of the Holy Spirit?

C. They please him so far as he freely renders them worthy by his own favour; but not from the merit of their own worthiness.

122 M. But since they proceed from the Holy Spirit, do they not merit his acceptance?

C. No, because they have always some mixture of pollution from the infirmity of the flesh, by which they are defiled.

123 M. Whence then, and in what way, do they become pleasing to God?

C. It is Faith alone which renders them acceptable: then we may rest assuredly on this confidence, that they shall not come to the sentence of the last trial, as God will not

* Titus iii. 5.

examine them by the rule of his severity; but covering their impurities and spots, by the purity of Christ, he will account them as if they were perfect.

124 M. Shall we understand from thence, that a Christian is justified by his works, after he is called of God, or that he can obtain by their merit, that he should be loved of God, whose love to us is eternal life?

C. By no means; but let us rather believe what is written, that no man living can be justified before God; and therefore we pray: Enter not into judgment with us.*

125 M. Must we then conclude, that the good works of believers are useless.

C. No, for God has promised a reward to them, both in this world and in the life to come. But this reward proceeds from the gratuitous love of God as from a fountain; as he first embraces us as sons; and then by blotting out the remembrance of our sins, he follows with his favour those things which we do.

126 M. But can that righteousness be separated from good works; so that he who has that may be destitute of these?

C. This cannot be done. For to believe in Christ is to receive him as he offers himself to us. Now he not only promises to us deliverance from death, and reconciliation with God, but at the same time also, the

* Psalm cxliii. 2.

grace of the Holy Spirit, by which we are regenerated in newness of life. It is necessary that these things be united together, unless we would divide Christ from himself.

127 M. It follows from this, that Faith is the root, from which all good works originate; and cannot, by any means, make us slothful about them.

C. It is true: And therefore the whole doctrine of the gospel is contained in these two points, *Faith and Repentance.*

128 M. What is Repentance?

C. It is a hatred of sin and a love of righteousness, proceeding from the fear of God; leading us to a denial and mortification of the flesh, so that we may give up ourselves to be governed by the Holy Spirit, and perform all the actions of our lives in obedience to the will of God.

129 M. But this last point was, in the division, laid down in the beginning, when you stated the true method of honouring God.

C. Yes, it was then observed, that the true and legitimate rule of glorifying God, was to obey his will.

130 M. How so?

C. Because the service which God approves is not that which we may please to feign to ourselves, but that which he has prescribed by his own counsel.

II. OF THE LAW.

That is, of the Ten Commandments of God.

131 M. WHAT rule of life has God given to us?

C. His Law.

132 M. What does that contain?

C. It is divided into two parts: The first contains four commandments, and the other six. Thus the whole law is summed up in ten commandments.

133 M. Who is the author of this division?

C. God himself, who delivered it to Moses written on two tables; and it is often declared to be comprised in ten commandments.*

134 M. What is the subject of the first table?

C. It treats of the duties of religion towards God.

135 M. What is the subject of the second table?

C. Our duties to men, and our conduct towards them.

136 M. Which is the first commandment?

C. *Hear, O Israel, I am the Lord thy God,*

* Ex. xxiv. 12, and xxxii. 15, and xxxiv. 1. Deut. iv. 13, and x. 4.

which have brought thee out of the land of Egypt, out of the house of bondage. THOU SHALT HAVE NO OTHER GODS BEFORE ME.*

137 M. Explain these words.

C. The first part is used as a preface to the whole law. For in calling himself the Lord or Jehovah, he establishes his right and authority to command. Next, by declaring himself our God, he would render his law acceptable to us. Lastly, these words also imply, that he is our Saviour; and as he distinguishes us by this privilege, it is just on our part that we present ourselves to him as his willing people.

138 M. But does not the deliverance from the bondage of Egypt respect peculiarly the people of Israel?

C. I confess it does, as to the work itself,† but there is another kind of deliverance, which pertains equally to all men.—For he has delivered us all from the spiritual servitude of sin and the tyranny of the devil.

139 M. Why does he remind us of that in the preface to his law?

C. To admonish us that we shall be guilty of the highest ingratitude, unless we entirely devote ourselves in obedience to him.

140 M. What is required in the first commandment?

* Ex. xx. 2. Deut. v. 6.

† The Leyden Ed. has the word *Corpus*—instead of *opus*, which is in the Amst. Ed.

C. That we should render to him the honour, in full, which is his due; without giving any part of it to another?

141 M. What is the peculiar honour, which must not be transferred to another?

C. To worship him; to place our whole trust in him; to pray to him; and, in a word, to ascribe to him all those things which belong to his Majesty.

142 M. What are we taught by these words, BEFORE ME.

C. That nothing is so hidden, as to be concealed from him; that he is the witness and judge of all our secret thoughts; and that he requires, not merely the honour of an external confession, but also the sincere devotion of the heart.

143. M. Which is the second commandment?

C. *Thou shalt not make unto thee, any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them.*

144 M. Does God wholly forbid the painting or sculpturing of any images?

C. He forbids only these two—The making of images, for the purpose of representing God, or for worshipping him.

145 M. Why is it forbidden to represent God, by a visible image?

C. Because there is nothing in him, who

is an eternal and incomprehensible Spirit, that resembles a corporeal, corruptible, and inanimated figure.*

146 M. You judge it then to be dishonourable to his Majesty, to attempt to represent him thus.

C. Yes.

147 M. What sort of worship is forbidden, by this commandment?

C. That we should address ourselves in prayer to a statue or image; or prostrate ourselves before it; or by kneeling, or any other signs, give honour to it, as though God therein would present himself to us.

148 M. It is not then to be understood that the commandment condemns painting, and sculpturing; but only, that images are forbidden to be made for the purpose of seeking or worshipping God in them; or, what is the same thing, that we should worship them in honour of God, or by any means abuse them to superstition and idolatry.

C. It is so.

149 M. What is required in this commandment?

C. As in the first, God declared that he was alone to be adored and worshipped; so in this, he shows us the true form of worship, by which he would recall us from all superstition, and other depraved and corrupt forgeries.

* Deut. iv. 15. Acts xvii. 29. Rom. i. 23.

150 M. Let us proceed.

C. He adds a sanction: *I am the Lord thy God, mighty* and jealous, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me.*

151 M. Why does he mention his power or might?

C. To show us, that he is able to vindicate his glory.

152 M. What does he indicate by the word jealous?

C. That he can endure no equal or partner; that having given himself to us by his own infinite goodness, so he will have us to be wholly his own. And it is the chastity of our souls, to be dedicated to him, and to cleave wholly to him: as on the other hand, they are said to be defiled with adultery, when they turn away from him, to superstition.

153 M. In what sense is it said—*visiting the iniquity of the Fathers upon the Children?*

C. That he may awaken in us greater terror, he not only threatens that he will take punishment of those who transgress; but that their offspring also shall be under a curse.

* In the French version of the Scriptures which Calvin used, is the word *fort*, here translated *mighty*. See also Calvin's Commentary on Exodus xx. 5, in the first Vol. of his works p. 399. "Nomen El, *quidam appellative* vertunt, *fortis*.

154 M. But is it consistent with the equity of God, to punish one for the fault of another?

C. If we consider the true state of mankind, the question will be solved. For by nature, we are all exposed to the curse; nor is there any reason that we should complain of God, when he leaves us in this condition. But as he proves his love towards the pious, by blessing their posterity; so he executes his vengeance upon the wicked, by withholding his blessing from their children.

155 M. Proceed to the rest.

C. That he may allure us by his kindness, he promises, that he will *show mercy, towards all, who love him and keep his commandments, to a thousand generations.*

156 M. Does this intimate that the obedience of a godly man shall be for the salvation of all his children, however wicked?

C. By no means; but in this manner, he would exhibit himself as extending his bounty, thus far, towards believers, that out of favour to them, he would show kindness to their offspring; not only by prospering their worldly affairs; but also by sanctifying their souls, that they should be numbered among his flock.

157 M. But this does not appear to be continually done.

C. I confess it: For as the Lord reserves *this liberty* to himself, to show mercy when *he pleases* to the children of the wicked; so

ias not so restricted his favour to the off-
ng of believers, but that he casts off those,
m it seemeth him good, according to his
will; yet he so manages this, as to make
ident that the promise is not a vain and
cious thing.*

58 M. Why does he mention a thousand
erations, in showing mercy, and only three
our, in executing punishment?

. That he may show himself more in-
ed to kindness and mercy, than he is to
rity. As in another place, he testifies—
t he is ready to forgive, but slow to an-
†

59 M. Which is the third command-
t?

. *Thou shalt not take the name of the*
l thy God in vain.

60 M. What is forbidden in this com-
dment?

. It forbids us, to abuse the name of
, not only by perjury; but by all unne-
ary oaths.

61 M. May the name of God be at all
ully used in oaths?

. Yes truly, when introduced on a just
sion: First, in establishing the truth:
ndly, in matters of importance, for pre-
ng mutual peace and charity among men.

62 M. Is it not then the sole purpose of

* Romans ix.

† *Ex.* xxxiv. 6. Psal. ciii. 8. and cxlv. 8.

this commandment, to forbid those oaths, which the name of God is profaned and d honoured?

C. This one object being proposed, it s monishes us generally never to introduce t name of God in public, unless with fear a reverence, and for his glory. For as it holy, we must take heed, by all means, l we should appear to treat it with contem or give to others the occasion of despising

163 M. How is this to be done?

C. If we think or speak of God or l works, we must do it, in a manner that w honour him.

164 M. What follows?

C. The threatening—*For the Lord w not hold him guiltless, who taketh his name vain.*

165 M. Since God, in other places, d clares that he will punish the transgress of his law, what more is contained in thi

C. By this he would declare, how hig he estimates the glory of his name; that may be the more careful to hold it in rev ence when we see him prepared to take v geance on any one, who profanes it.

166 M. Let us proceed to the fourth co mandment.

C. *Remember the Sabbath day to keep holy. Six days shalt thou labour, and do thy work; but the seventh day is the Sabb of the Lord thy God: in it thou shalt not any work, thou, nor thy son, nor thy da*

ter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger, that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

167 M. Does he command us to labour the six days, that we may rest the seventh?

C. Not simply; but permitting six days to the labours of men, he excepts the seventh, that it may be devoted to rest.

168 M. But does he forbid us any labour on that day?

C. This commandment has a distinct and peculiar reason. In so far as the observation of rest was a part of the ceremonial law; it was abrogated at the coming of Christ.

169 M. Do you say that this commandment respected the Jews only, and was therefore merely temporary?

C. Yes, so far as it was ceremonial.

170 M. What then? Is there any thing in it besides what is ceremonial?

C. Yes; it was given for three reasons.

171 M. State them to me.

C. To prefigure a spiritual rest: To preserve the polity of the Church: And for the relief of servants.

172 M. What do you understand by a spiritual rest?

C. When we rest from our own works, that God may perform his works in us.

173 M. How is that done?

C. When we crucify our flesh; that renounce our own understanding, that may be governed by the Spirit of God.

174 M. Is it sufficient that this be d on the seventh day merely?

C. No, it must be done continually: when we have once begun, we must proc through the whole course of our life.

175 M. Why then is a particular day pointed to represent this rest?

C. It is not at all necessary that the ure should, in every point, agree with substance: it is enough, if there is a res blance according to the order of types.

176 M. Why is the seventh day appo ed, rather than any other?

C. This number in scripture design perfection; therefore it is proper to de mine its perpetuity.* At the same time

* Augustin notices the circumstance, that seventh day in Genesis ii. 2, 3. is mentioned, w out any notice of evening or morning, as in the er days, to signify *the perpetuity of the Sabbath*- pera Augustini. Vol. 3. p. 552 de Genesi ad ram. The advocates of festival and Saint-day's l never ceased to misrepresent Calvin's opinion r the *perpetuity* of the Sabbath. And Bishop Ho LY, in his Sermons, has given sanction to the mis resentation, as though Calvin had abolished the liness of the Sabbath. In his Institutes, Calvin given his exposition of the 4th Commandmen large. And the words of this answer—are a r transcript from his 2. Book Ch. 8. Sec. 30.—Ov

indicates that this spiritual rest can only be begun in this life; and that it will not be perfected until we depart from this world.

177 M. What does this mean, that the Lord exhorts us to rest as he himself rested?

C. When God had made an end of creating the world, in six days, he devoted the seventh to the contemplation of his works. And he proposes his own example, that he may excite us more diligently to the same work. For nothing is more earnestly to be sought, than that we may be conformed to his image.

178 M. Ought this meditation of the works of God to be continual, or is it enough to appoint one of the seven days, for that purpose?

C. It is our duty to be daily exercised in that work; but on account of our weakness, one day is especially appointed, and this is the ecclesiastical polity which I mentioned.

179 M. What is the order to be observed on that day?

C. That the people assemble to hear the

Hic in Scriptura perfectionis est *numerus, non sine causa delectus est ad notandum perpetuitatem*, which *Norton* translates thus—"For as much as *that number* is in the scripture the number of perfection, *it was not without cause chosen to signify* ITS *everlasting continuance.*"—Calvin, in his Commentary on Colos. ii. 16—argues against the superstitious observance of Popish festival or holy days—but no where against the strict and holy observance of the Lord's *day, or Christian* Sabbath.

doctrine of Christ; to unite in the public prayers; and to offer the confession of their Faith.

180 M. Now explain the point, that the Lord in this commandment had respect also to the relief of servants.

C. It requires that some relaxation be given to those who are under the authority of others. And besides, this also tends to preserve the civil government. For where one day is devoted to rest, each one becomes accustomed to pursue his labours more orderly the rest of the time.

181 M. Now let us see how far this commandment respects us?

C. As to the ceremonial part it was abolished, when its substance was manifested in Christ.

182 M. How?

C. For example; as our old man is crucified by the power of his death, and we are raised by his resurrection to newness of life.*

183 M. What then of this commandment remains for us?

C. That we should not neglect the holy institutions, which support the spiritual government of the Church: but especially that we frequent the sacred meetings, for hearing the word of God; for celebrating the ordinances; and for joining in the public prayers, according to their appointment.

184 M. But does this figure conduce *nothing* more to our advantage.

* Col. ii. 17. Rom. vi. 6.

C. Yes truly; for it brings us back to its substance: To wit, that being engrafted into the body of Christ, and becoming his members, we must cease from trusting in our own works, and resign ourselves wholly to the government of God.

185 M. Let us pass to the second table.

C. Its beginning is—*Honour thy father and thy mother*—

186 M. What in this place is the meaning of the word *honour?*

C. That with modesty and humility, children should be submissive and obedient to their parents, and treat them with reverence; that they assist them in their necessities, and repay them their own labours. These three points comprehend the honour which is due to parents.

187 M. Proceed now.

C. A promise is annexed to the commandment—*That thy days may be long upon the land which the Lord thy God giveth thee.*

188 M. What is the meaning of this?

C. That those who render due honour to their parents shall, by the blessing of God, live long.

189 M. Since this life is filled with so many cares, why does God promise its long continuance, as a blessing?

C. However great are the miseries to which life is exposed; yet it is the blessing of God to believers, even on this one account;

that it is a proof of his paternal favour, while he preserves and cherishes them here.

190 M. Does it follow on the other hand, that he who is snatched away from the world, prematurely and suddenly, is accursed of God?

C. By no means; but it rather happens, sometimes, as any one is beloved of God, so much the sooner he is removed from this life.

191 M. But in doing this how does God fulfil his promise?

C. Whatever of earthly good is promised of God, it becomes us to receive it under this condition, as far as it shall conduce to our spiritual benefit, and the salvation of our souls. For the order would be very preposterous, unless the good of the soul was always preferred.

192 M. What shall we say of those who are disobedient to their parents?

C. They will not only be punished in the last judgment; but in this life God will also punish their bodies, either in taking them away in the flower of their age, or by some ignominious death, or by other means.

193 M. But does not the promise speak expressly of the land of Canaan?

C. It does so far as it respects the Israelites; but the promise reaches farther, and should be extended to us. For in whatever region we dwell, as the earth is the

Lord's, he assigns it to us for a possession.*

194 M. What is there more required in this commandment?

C. Although the words express only father and mother, yet all those are to be included, who are in authority over us; when the same rule is applicable to them.

195 M. When is that?

C. It is when God raises them to a superiour degree of honour. For there is no authority of parents, or princes, or any rulers, no command, no honour, but what is derived from the appointment of God; because thus it pleases him to govern the world for his own glory.

196 M. Which is the sixth commandment?

C. *Thou shalt not kill.*

197 M. Does it forbid nothing but to commit murder?

C. Yes truly. For God, in this law, not only regulates the external actions, but also the affections of the heart, and these chiefly.

198 M. You seem to imply, that there is a kind of secret murder, which God here forbids us?

C. It is so. For anger, and hatred, and any revengeful desire of injuring, are accounted murder in the sight of God.

* Psalm, xxiv. 1, and lxxxv. 5, and cxv. 16.

199 M. Are we sufficiently free from it, if we pursue no one with hatred?

C. By no means. In as much as the Lord, in condemning hatred, and forbidding us any thing which might be injurious to our neighbour's welfare, at the same time shows himself to demand this, that we love all men from the heart; and that we give diligence to defend and preserve their lives.

200 M. Which is the seventh commandment?

C. *Thou shalt not commit adultery.*

201 M. What is the sum of this commandment?

C. That fornication of every kind is accursed in the sight of God; and that unless we would provoke his wrath against ourselves we must diligently abstain from it.

202 M. What else does it require?

C. That the design of the Legislator be regarded; which, as we said, does not rest in the external action; but rather respects the affections of the heart.

203 M. What more then does it comprehend?

C. That as both our bodies and our souls are the temples of the holy Spirit, therefore we should preserve them both chaste and pure: and also that we should modestly abstain not only from actual crimes, but even in our hearts, words, and gestures of body. Finally, that the body be kept free from all lascivious carriage, and the soul from every

lust, that no part of us be defiled by the filth of impurity.*

204 M. Which is the eighth commandment?

C. *Thou shalt not steal.*

205 M. Does this only forbid those thefts which are punished by human laws or does it extend farther?

C. It embraces under the word *theft*, every kind of defrauding and circumventing, and all those evil arts by which we are intent to possess the goods of others. By it we are forbidden, either violently to seize on the goods of our neighbours, or by cunning or deceit to lay hands on them, or to endeavour to occupy them by any unjust means whatever.

206 M. Is it enough to abstain from the evil action, or is the intention also here forbidden?

C. It is. Since God is a spiritual Legislator, he wills that not only external theft be avoided; but also all those plans and counsels which at all injure others; and especially that selfishness, which seeks to grow rich by the misfortunes of our neighbours.

207 M. What is to be done, that we may obey this commandment?

C. Diligence must be given, that each one may safely possess his own.

208 M. Which is the ninth commandment?

* *1 Cor.* iii. 16. and vi. 19. 2 Cor. vi. 16.

C. *Thou shalt not bear false witness against thy neighbour.*

209 M. Does this merely forbid perjury in courts, or in general, all falsehood against our neighbour?

C. Under this form of expression the whole doctrine is included: that we shall not by falsehood calumniate our neighbour; nor by our evil speaking and detraction destroy his reputation, or bring any damage to him in his estate.

210 M. But why is public perjury expressly forbidden?

C. That we might be struck with greater horror at this vice. And it implies that if any one become accustomed to evil speaking and backbiting, from that habit the descent to perjury is rapid.

211 M. Is it not the design of this commandment, to deter us not only from evil speaking, but also from evil suspicions, and uncandid and unjust judgments?

C. It condemns both according to the reason before given. *For that which is evil to do, before men, is even wicked to will before God.*

212 M. What is the sum of this commandment?

C. It forbids us to think evil of our neighbours, and to indulge any propensity to defame them: and on the other hand, God commands us to be endowed with equity and humanity, that we may be studious to think

well of them as far as the truth will permit; and to preserve our estimation of them entire.

213 M. Which is the tenth commandment?

C. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

214 M. Since, as you have said, the whole law is spiritual, and the preceding commandments are designed to restrain not only the external actions, but to correct also the affections of the mind; what more is there contained in this.

C. By the other precepts God would govern and restrain the will and affections; but in this, he imposes a law upon those thoughts which carry with them some degree of covetousness, although they do not ripen into an established determination.

215 M. Do you say that all even the least of those depraved desires, which seize upon believers, and come into their minds, are sins, even though they resist rather than assent to them?

C. It is surely evident, that all corrupt thoughts, although our consent is not added, proceed from the corruption of our nature: but this only I say, that by this commandment, those depraved desires are condemned, *which stir up* and please the heart of man.

although they do not draw it to a firm
deliberate purpose.

216 M. Thus far then you understa
that not only are those evil affections in wh
men acquiesce and to which they beco
subject, forbidden; but also such strict
tegrity is required of us, that our mi
must not admit any perverse desires,
which they might be stimulated to sin.

C. It is so.

217 M. Will you now give a short su
mary of the whole law?

C. Yes, it shall be done, in as mucl
we may sum it up in two heads: The f
is, *Thou shalt love the Lord thy God w*
all thy heart, and with all thy mind, and w
all thy strength. The second is, *Thou s*
love thy neighbour as thyself.

218 M. What is included in loving G

C. To love him as God; that is, that
be acknowledged at once, as our Lord,
Father, and our Saviour. To the lov
God, therefore, must be joined a revere
of him, obedience to his will, and that c
fidence which ought to be placed in him.

219 M. What do you understand by
whole heart, mind, and strength?

C. That ardour of affection, which lea
no place in us for any thoughts, desires,
endeavours, which are opposed to this lov

220 M. What is the meaning of the
cond head?

C. As we are by nature so prone to

ourselves, that this affection overpowers all others, so it becomes us to regulate the love of our neighbour in ourselves by this, that it may govern us in all respects, and be the rule of all our counsels and labours.

221 M. What do you understand by the word neighbour?

C. Not only kindred and friends, and those who are bound to us by some alliance, but those also who are unknown to us, and even our enemies.

222 M. But what connection have they with us?

C. They are certainly united to us by that bond, by which God binds together the whole race of men. And this is so sacred and inviolable, that it cannot be abolished by the wickedness of any one.

223 M. You say then, that if any one should hate us, this love is still his due; he is still our neighbour, and is so to be accounted by us; because the divine constitution stands inviolable, by which this relation between us is sanctioned.

C. It is so.

224 M. As the law declares the true manner of worshipping God, must we not live wholly according to his prescription?

C. Yes truly: but we all of us labour under such infirmity, that no one fulfils it, in all respects, as he ought.

225 M. Why then does God exact of us *that perfection*, which is above our ability?

C. He demands nothing above that excellence to which we are in duty bound. But only let us strive to reach that course of life, which his law prescribes, and although we should be at a distance from the mark, that is from perfection, the Lord will pardon us what is wanting.

226 M. Do you speak in this manner of all men, or only of believers?

C. He who is not yet regenerated by the Spirit of God, is not indeed qualified, to perform the least point of the law. Besides if we should grant some one to be found who should observe the law in some part, yet we could not from that determine that he complied with it fully in the sight of God. For he pronounces all those accursed, who do not fulfil all things contained in the law.*

227 M. Hence we must conclude, that as there are two sorts of men, so the office of the law is twofold.

C. Yes, for among unbelievers it effects nothing only as it precludes them from all excuse before God. And this is what Paul says, when he calls it the ministration of condemnation and death: towards believers it has a very different use.†

228 M. What use?

C. *First*, while they learn from it, that it is impossible for them to obtain justifi-

* Deut. xxvii. 26. Gal. iii. 10.

† *Rom.* i. 32, 2 Cor. iii. 6.

cation by works, they are instructed in humility, which is the true preparation for seeking salvation in Christ. *Secondly*, That, in as much as the law demands of them more than they can perform, it excites them to seek strength of the Lord, and at the same time admonishes them of their constant guilt, lest they should presume to be proud. *Lastly*, It is to them like a bridle by which they are held, in the fear of God.*

229 M. Although then, in this earthly pilgrimage, we cannot satisfy the law, we must not account it superfluous that it demands of us such entire perfection; for it points out to us the mark at which we are to aim, the goal for which we are to contend: that each one of us may strive, with zealous assiduity, according to the measure of the grace given him, to conform his life to the highest rectitude, and to be still making continual progress.

C. So I think.

230 M. Have we not in the law a perfect rule of all righteousness?

C. We have, and God requires nothing more of us, than that we should follow it. But on the other hand, he accounts and rejects as corrupt, whatever we undertake beyond what he has prescribed. Nor does he hold any other sacrifice accepted but obedience.†

* Rom. iii. 20. Gal. ii. 16. iii. 11. iv. 5.
† 1 Sam. xiv. 22. Jer. vii. 22.

231 M. For what purpose then are so many admonitions, commands, and exhortations, constantly given by the prophets and apostles?

C. They are merely so many expositions of the law, which lead us by the hand to its obedience, and by no means draw us from it.

232 M. But does it command nothing concerning the callings of individuals?

C. As it commands us to render to each one his due, it is easy to collect from it what those personal duties are, which each one should perform, in his station and course of life. And those numerous expositions of each precept mentioned above, are repeatedly published in the scriptures. For what God summarily includes in a few words in these two tables of the law, is more fully and extensively illustrated in other parts of his word.

III. OF PRAYER.

233 M. HAVING discoursed sufficiently concerning submission and obedience, which are the second part of the honour due to God, let us now treat of the third.

C. We called it Invocation, in as much as we betake ourselves to God in all our necessities

234 M. Do you suppose that he alone is to be invoked?

C. Yes, for that is what he demands as the peculiar honour of his Godhead.

235 M. If it is so, how is it lawful for us to implore the assistance of men?

C. The difference is very great in these two cases. For when we invoke God, we testify, that we look no where else for any blessing, and that our whole defence is placed entirely in him. However, he, at the same time, permits us to seek assistance from those to whom he has given the power to help us.

236 M. You say then, that when we invoke the true God we may betake ourselves to the help and support of men, provided we do not by any means put our trust in them; and that we must no otherwise ask their aid, but as they are endowed of God with the ability of being the ministers and dispensers of his favours, for our benefit.

C. It is so. And therefore whatever benefits we receive from them, we must consider as received from God; for the fact is that he bestows all those things upon us, by their agency.

237 M. But must we not give thanks to men, as often as they perform for us any office of kindness. For that is dictated by natural justice, and the law of humanity?

C. We must thank them, and for this sole reason, that God dignifies them with this

honour, that those good things, which flo from the inexhaustible fountain of his fu ness, are poured upon us as streams throug their hands. By this method he binds us t them, and wills that we acknowledge the ol ligation. Therefore, he who does not she himself grateful to men, in this way betray also ingratitude to God.

238 M. May we conclude from henc that it is wicked to invoke either angels, c the holy servants of the Lord who have de parted this life?

C. We may. For God has not assigne those services to the saints, that they shoul assist us. And as to the angels, although h uses their labours for our welfare, yet he wi not have us pray to them.

239 M. You say, then, that whatever doe not agree and fitly accord with the order ir stituted of God contravenes his will.

C. It is so, for it is a certain sign of unbe lief, not to be contented with those thing which God gives to us. If then we betak ourselves to the assistance of angels or de parted saints, when God calls us to himsel alone, if we transfer to them our confidence which should rest entirely on him, we fall in to idolatry; as we indeed impart among them that which God challenges in full as belong ing to himself alone.

240 M. Now let us treat of the nature c prayer. Is it enough in prayer to utte *words*, or does it require the understandin *and the* heart?

C. Words indeed are not always necessary; but true prayer can never be offered without the understanding and the heart.

241 M. By what argument will you prove this to me?

C. Since God is a spirit, and in other duties always demands the heart from men, so he especially does in prayer, in which they converse with him. Nor does he promise himself to be nigh unto any, but those who call upon him in truth: But on the other hand, he holds in abomination all those who pray in hypocrisy, and not from the heart.

242 M. All those prayers are then vain and ineffectual which are made by the mouth only.*

C. Not only so; but they are very displeasing to God.

243 M. What disposition does God require in prayer?

C. First, that we be sensible of our poverty and wretchedness; and that a sense of these should produce grief and anxiety of mind. Secondly, that we be animated with such a vehement and devout desire to obtain the favour of God, as may enkindle in us a spirit of ardent prayer.

244 M. Is that disposition natural to men, or do they derive it from the grace of God?

C. In this the assistance of God is necessary; for we are altogether stupid in both

* Psalm cxlv. 18. Isaiah xxix. 13.

those points. And it is the Spirit of God, a Paul says, who excites in our minds thos unutterable groans, and creates those desire which are required in prayer.*

245 M. Does this doctrine imply that w may sit down, and indifferently wait the mo tions of the Spirit, and that we have no oc casion to stir up ourselves to prayer?

C. Not at all; but this is its tendency that when we perceive ourselves to grow cold sluggish, and indisposed to prayer, we shoul betake ourselves to God, and entreat tha we may be awakened by the sharp convic tions of the Holy Spirit, and thus be fitted fo the duty of prayer.

246 M. You do not mean, however, tha there is no use for the voice in prayer?

C. By no means; for the voice is ofte a help to elevate and guide the mind, that it may be restrained from wandering from God. Besides, as the tongue was created above the other members, to celebrate the glory of God, it is proper that its whole power should be devoted to this service. And besides, the ardour of devotion sometimes impels the tongue, without our intention, to utter itself in an audible voice.

247 M. If it is so, what profit do those have who pray in an unknown language, without understanding it themselves?

C. That is nothing else, than trifling

* Rom. viii. 25. Gal. iv. 6

with God; therefore such hypocrisy should be removed from Christians.

248 M. But when we pray, shall we do it at a venture, uncertain of success; or does it become us to be certainly persuaded that we shall be heard?

C. This should be the perpetual foundation of prayer; that we shall be heard, and shall obtain whatsoever we ask, as far as is conducive to our good. For this reason, Paul teaches that a right invocation of God flows from Faith: For no one ever, in a right manner, called upon God, unless he first rested with a sure confidence upon his goodness.

249. M. What then is the case with those who pray doubtingly, and are uncertain, whether they shall obtain any thing by prayer, or whether they shall be even heard of God?

C. Their prayers are vain and useless, as they are supported by no promise. For we are commanded to ask with an assured Faith, and the promise is added, that whatsoever we ask believing, we shall receive.*

250 M. But since we are, in so many respects, unworthy of his notice, how may we obtain this confidence, that we should presume to place ourselves in his presence?

* Matth. xxi. 22. Mark xi. 24. James i. 6. Pslam l. 15, and xci. 15, and cxlv. 18. Isa. xxx. 19, and lxv. 1. Jer. xxix. 12. Joel ii. 32. Rom. viii. 35, and x. 13. 1 Tim. ii. 5. 1 John ii. 1. Heb. iv. 14. John xiv. 14.

C. First, we have the promises, by which it is clearly determined, that the consideration of our own worthiness is omitted. Secondly, if we are sons, his Spirit will animate and awaken us, that we shall betake ourselves familiarly to him as to a Father. And although we are as worms of the dust, and pressed with the consciousness of our sins; yet that we may not dread his glorious majesty, he proposes to us Christ, the Mediator, as the way in which we may approach him, with the confidence, that we shall obtain his favour.

251 M. You understand, then, that God is not to be approached, but in the name of Christ alone?

C. So I think; for he thus commands in express words; and the promise is added, that he will grant, through his intercession, that we shall obtain those things which we ask.

252 M. They are not then to be accused of rashness or arrogance who, relying on this Advocate, familiarly approach God, and propose him alone, both to God and themselves, as the way of acceptance?

C. By no means; for he who thus prays offers his prayers, as from the mouth of his Advocate, knowing that his prayer is assisted and commended through his intercession.*

253 M. Let us now consider what the

* Rom. viii. 15, 33.

prayers of believers ought to contain. Is it lawful to request of God any thing which enters our mind, or is some certain rule to be observed?

C. It would be presumptuous, in prayer, to indulge our own inclinations and the will of the flesh; for we are too ignorant to determine what is best for ourselves, and we labour under those irregular appetites which it is necessary should be restrained with a bridle.

254 M. What then must be done?

C. It is our privilege that God has prescribed for us the correct form of praying; that we may follow him as if preceding our words, and guiding us by the hand.

255 M. What rule has he prescribed?

C. Ample and copious instruction on this subject is delivered to us in various parts of the scriptures. But that he might represent the object more clearly, he composed a formula, in which he has embraced and digested into a few heads, whatever it is lawful for us to ask of God, or that is for our benefit to obtain.

256 M. Rehearse it.

C. Our Lord Jesus Christ, being asked by his disciples in what manner they should pray, answered, when ye pray, say,—*Our Father, who art in Heaven; hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven:* Give us this day, *our daily bread: Forgive us our debts, as we*

*forgive our debtors; and lead us not temptation; but deliver us from evil: thine is the kingdom, the power, and th ry, forever. Amen.**

257 M. That we may better under what it contains, let us divide it into l

C. It contains six parts: The three respect only the glory of God, as their liar object. The others respect us an welfare.

258 M. Is any thing then to be ask God, from which no benefit is to be de to ourselves?

C. He so orders all things from his nite goodness, that whatever is for his is beneficial also to us. Therefore, wh name is sanctified, he causes it to turn t sanctification. His kingdom cannot but that we are, in some manner, part of its privileges. But in praying f these things, it is our duty, passing b advantage to ourselves, to regard his alone.

259 M. Truly, according to this trine, these three petitions are also con ed with our benefit. And yet we oug aim at no other end, than this, that the of God may be glorified.

C. It is so, and in like manner the of God is to be regarded by us, in the three; although these are peculiarly de

* Matt. vi. 9. Luke xi. 2.

ed for them who pray for those things which are for their own health and benefit.

260 M. Let us proceed now to an exposition of the words. And, first; why is the name Father, in preference to any other, here attributed to God.

C. As the first requisite of prayer is to have a firm assurance of conscience, God assumes this name to himself, which signifies nothing but pure kindness, so that our minds being freed from all anxiety, he invites us, familiarly, to approach him in prayer.

261 M. May we then confidently use that freedom in approaching God, which children commonly use in addressing their parents?

C. Yes, entirely; and with a much surer confidence that we shall obtain what we ask. For, as our Lord teaches, if we, who are evil, cannot deny good things to our children; nor send them away empty; nor give them poison for bread; how much more beneficence is to be expected from our heavenly Father, who is not only the chief good, but goodness itself?*

262 M. May we not, from this name also, draw an argument, to prove that which was said in the beginning, that all prayers ought to be founded on the intercession of Christ.

C. It does most assuredly. For God holds us in the place of children, only as we are the members of Christ.†

* *Matt. vii. 11.* † John xv. 17. Rom. viii. 15.

263 M. Why do you call him *our Father* in common, rather than *your own*, as an individual?

C. Every believer is able to call him his own, but our Lord used this common appellation, that he might accustom us to the exercise of charity in our prayers; that no one should so much regard himself as to forget others.

264 M. What do you mean by that clause, *Who art in heaven?*

C. It is the same, as if I should call him exalted, powerful, and incomprehensible.

265 M. Wherefore is it, and in what manner?

C. Truly, in this manner we are taught to raise our minds on high, when we pray to him, that our thoughts may not be occupied by earthly and carnal things; that we may neither limit him by the measure of our understanding, nor by judging too meanly of him, be disposed to bring him into subjection to our wills; but that we may rather be taught to adore his glorious Majesty with fear and reverence. It tends also to awaken and confirm our confidence in him, while he is declared to be the Lord and ruler of heaven, ordering all things after the counsel of his own will.

266 M. What is the sum of the first petition?

C. By the name of God, the scriptures *understand*, that knowledge and glory of

his which is celebrated among men. We pray therefore that his glory may be advanced every where and by all people.

267 M. But can any thing be added to, or taken from his glory?

C. In himself he is neither increased nor diminished. But we desire him to be made manifest according to his excellency among all people; that whatever God does, that all his works, as they are, so they may appear to be, glorious; and that he may be glorified by all means.

268 M. What do you understand by *the kingdom of God*, in the second petition?

C. It consists chiefly in two things; that he governs his elect, by his Spirit; and that he destroys the reprobate, who obstinately refuse to give up themselves in obedience to him; that it may be manifest to all, that there is nothing, that is able to resist his power.

269 M. How do you pray, that *this kingdom may come?*

C. That the Lord would daily increase the number of believers; that he would enrich them constantly with fresh gifts of his Spirit, until they shall be perfected. Moreover, that he would render his truth more luminous, and his righteousness more manifest, by scattering the darkness of Satan, and abolishing all iniquity.

270 M. Do not all these things daily come to pass?

C. They so come to pass, that the king-

dom of God may be said to be begun. W
pray, therefore, that it may be continual
increased and enlarged, until it shall be a
vanced to its highest glory; which we tru
will be accomplished at the last day, wh
all creatures being reduced to subjectio
God shall be exalted and shine forth; a
thus he shall be all in all.*

271 M. What is the meaning of this p
tition, *Thy will be done?*

C. That all creatures may be in subm
sion to him; and so depend on his pleasu
that nothing may be done but by his will.

272 M. Do you suppose then that a
thing can be done contrary to his will?

C. We not only pray that what he h
determined with himself may come to pas
but also that all obstinacy being subdued a
subjected, he would bring the wills of
creatures into an harmonious obedience
his own.

273 M. By praying in this manner do
not give up our own wills?

C. Entirely. And not merely to th
end that he would destroy in us, whatev
desires are opposed to his will; but also th
he would form our understandings and hea
anew, govern us by his Spirit, and direct o
prayers, so that our wills may be in perfe
agreement with his.

274 M. Why do you pray that *his w*
may be done on earth as it is in heaven?

* 1 Cor. xv. 28.

C. As the holy angels, who are his heavenly creatures, have but one purpose, to hear and obey his commands; so I pray that men may have the same disposition of obedience, and that each one may devote himself to him in a willing subjection.

275 M. Let us now proceed to the second division: What do you understand by the *daily bread* which you ask?

C. In general, whatever conduces to the preservation of this present life; not only food and raiment, but all those supports, by which the necessities of the body are supplied: and that we may eat our daily bread in quietness, as far as God shall judge to be expedient.

276 M. Why do you ask this to be given you of God, since he commands you to provide it by your own labour?

C. Although we must labour and sweat, for the purpose of preparing our daily food, yet we are not sustained by our labour, industry, and care; but by the blessing of God alone, by which the labour of our hands is prospered, which otherwise would be in vain. Besides, it is to be considered that although he supplies abundance of food to our hands, and we feed upon it, yet we are not supported by its substance, but by the power of God alone. For these things have originally no virtue of this kind in themselves, but their efficacy is of God, who from heaven adminis-

ters it, through these as the organs of hi bounty.*

277 M. But by what rule do you call *your bread*, since you request it to be give you of God?

C. Truly, because it is made ours by th kindness of God, as it is by no means due t us. We are also admonished by this wor to refrain from seeking for ourselves, th bread of any other person; and to be cor tented with whatever comes to us, in a lav ful way, as though it came to us immediatel from the hand of God.

278 M. Why do you add, *daily and th day?*

C. By these two particulars, we are ir structed to use moderation and temperance lest our desires exceed the measure of ou necessity.

279 M. But as this prayer is for the us of all persons, how can the rich, who aboun in provisions laid up in their houses for a lon time, ask their bread to be given them daily

C. It is the duty of the rich and the poo alike, to hold this as settled; that none o the things, which they possess, will profit or ly so far as God, by his favour, shall grar them the use, and make the use itself frui ful and effectual. Therefore, in possessin all things, we have nothing, only as we hou ly receive from the hand of God, what i needful and enough.

* Deut. viii. 3. Matt. iv. 4.

280 M. What do you pray for in the fifth petition?

C. *That the Lord would pardon our sins.*

281 M. Is there no one to be found, of all men, who is so just, as not to need this forgiveness?

C. No, not one. For when Christ gave this form of prayer to his disciples, he appointed it for the whole Church. And therefore, he who would exempt himself from this petition, ought to depart from the society of believers. And we have the sure testimony of the scriptures, that he who would contend to justify himself in one point, before God, would be found guilty of a thousand others. This one thing therefore alone remains for all, to take refuge in his mercy.*

282 M. In what manner do you consider our sins to be forgiven us?

C. According to the meaning of the words of Christ; that they are debts, which hold us bound by the condemnation of eternal death, until God shall deliver us by his pure munificence.

283 M. You say then that we obtain the forgiveness of our sins by the abounding grace of God?

C. Entirely—For if the punishment of one sin, even the least, was to be redeemed, we could, by no means, make the satisfaction. It is necessary therefore, that all sins be gratuitously remitted and forgiven.

* Heb. ix. 8.

made sure to us.

285 M. What is the conditi
ed, *That he would forgive us, a*
our debtors? Does it mean, that
ing men their offences against
selves merit pardon of God?

C. By no means; for then it
be a gratuitous remission; nor
founded, as it ought, solely on the
of Christ, which he made for us o
But by forgiving the injuries co
gainst us, we shall imitate the cle
goodness of God, and prove by t
are the children of God. By th
would confirm us; and at the sam
the other hand, shew us that unl
ready and willing to forgive other
expect nothing else from him, but

has meeted out to others, shall be measured back to him again.

287 M. What is the next petition?

C. *That the Lord would not lead us into temptation, but deliver us from evil.*

288 M. Do you include the whole of this, in one petition?

C. It must be one petition; as the last clause is an explanation of the first.

289 M. What does it summarily contain?

C. That the Lord would not permit us to fall into sin; nor leave us to be overcome by the devil, nor by the lusts of our flesh, which carry on an unceasing war with us; but that he would rather provide us with his power for resisting; sustain us by his hand, and defend and cover us with his shield; that so, under the confidence of his guardianship, we may dwell in safety.

290 M. But how is that done?

C. When, by the influence of his Spirit, we are imbued, with such a love and desire of righteousness, that we overcome sin, the flesh, and the devil; and on the other hand, with such a hatred of sin, as separates us from the world, and retains us in holiness. For our victory is effected by the power of the Spirit.

291 M. Have all persons need of this assistance?

C. Yes; for the devil continually watches us; and as a roaring lion goes about seek-

ing whom he may devour. And we should at once consider how weak we are; nay, that we should be overcome at each moment, unless God prepared us for the warfare with his armour, and strengthened us by his hand.

292 M. What is the meaning of the word *temptation*?

C. The cunning and deceitfulness of Satan, with which he constantly attacks us, and would with ease entirely circumvent us, unless we were assisted by the help of God. For our understandings, from their native vanity, are exposed to his wiles; and our wills, from their depraved propensity to evil, would wholly yield to him.

293 M. But why do you pray, that God would not *lead you into temptation*, since it appears to be the work of Satan, and not of God?

C. As God defends believers by his protection, that they may neither be ensnared with the wiles of Satan, nor overcome by sin; so those, whom he accounts worthy of punishment, he not only deprives of his grace, but also strikes with blindness; gives up to a reprobate mind; and delivers over to the power of Satan, that they may be entirely the servants of sin, and exposed to all the assaults of temptation.

294 M. What is the meaning of this conclusion, *For thine is the kingdom, the power, and the glory forever*?

C. By this we are again reminded, that

ır prayers are more strengthened, by his ɔwer and goodness, than by any confi- ɛnce of our own. Besides, we are taught ı close all our prayers with the praises of od.

295 M. Is it lawful to ask nothing of od, but what is comprehended in this for- ulary?

C. Although we have liberty to pray in ther words, and in another manner, still ɔwever, it is to be considered, that no pray- : can be pleasing to God, which is not re- ırred to this, as the correct standard of the ature of prayer.

IV. OF THE WORD OF GOD.

296 M. Now the proposed method of in- ruction requires of us, to treat of the fourth art, of the honour due to God.

C. We said that it consisted in this, that 'e acknowledge God to be the author of all ood, and that we confess his goodness, jus- ce, wisdom, and power, with praise and ıanksgiving; that the fulness and glory of ll blessings may abide in him.

297 M. What rule has he prescribed for is duty?

C. Those praises of him, which are pub- shed in the scriptures, should be received ı *a rule for us.*

298 M. Does not the Lord's prayer contain something which applies to this duty?

C. Yes, when we pray that his name may be sanctified, we desire that his glory may be manifested in all his works; that his mercy may appear in pardoning sinners, or his justice in punishing them; and his faithfulness in fulfilling his promises to his people; finally, that whatever of his works we behold, it may excite us to glorify him. This is truly to ascribe to him the praise of all blessings.

299 M. What shall we conclude from those things, about which we have already treated?

C. That which the truth itself teaches; and the same which I proposed at first; that this is eternal life, to know the only true God, the Father, and Jesus Christ, whom he hath sent. To know him, I say, that we may render to him due honour and worship; not only as he is our Lord, but also our Father and Saviour; and in our turn that we are his sons and servants; and therefore that we devote our life to the celebration of his glory.*

300 M. In what way shall we arrive at so great a good?

C. For this end God has left us his holy word. For his spiritual doctrine is as the door by which we enter his celestial kingdom.

301 M. Where must we seek this word?

* Job xvii. 3.

C. In the holy scriptures, in which it is contained.

302 M. How must the word be used, that we may receive fruit from it?

C. We must embrace it with a firm persuasion of heart, as the very truth delivered to us from heaven: we must yield ourselves teachable, and submit our understandings and wills, in obedience to it: we must love it from the heart, that being engraven on our souls, it may take deep root and produce its fruits in our lives: and when we are conformed to this rule, it will become our salvation, as it is appointed.

303 M. Are all these things put in our power?

C. Not one of them indeed. But it is of God alone, by the grace of his Holy Spirit, to effect in us all that I have mentioned.

304 M. But must we not give diligence, and strive with all earnestness, by reading, hearing, and meditating, that we may profit therein?

C. Yes, truly; and each one should not only daily exercise himself in private reading; but also at the same time, with special attention, frequently hear sermons in public meetings, where the doctrine of salvation is explained.

305 M. You say then that it is not sufficient for any one to read by himself at home; but that all must assemble together, to hear *the same* doctrine.

C. It is a duty to assemble together when the opportunity is given.

306 M. Can you prove this to me?

C. The will of God alone ought to satisfy us, abundantly, for proof. He commended this order to his Church, not that two or three only should observe it; but that all should unitedly be subject to it. Besides, he declares this to be the only method for the edification and preservation of his Church. This therefore should be to us a holy and inviolable rule, that it is not lawful for any one to assume to himself, to be wise above his master.

307 M. Is it then necessary that there should be pastors in the Churches?

C. Yes; and it is our duty to hear them and to receive from their mouths, with fear and reverence, the doctrines of Christ which they publish. Those then who contemn them or withdraw from hearing them, despise Christ, and make a division in the society of believers.*

308 M. Is it enough for a man, to have been once instructed by his pastor; or ought this course to be pursued through life.

C. It is useless to begin, unless you persevere. For it becomes us to be the disciples of Christ even unto the end, or rather without end. And he hath committed this office to the ministers of the Church, that *they should* teach us in his name and stead

* Matt. x. 40.

V. OF THE SACRAMENTS.

309 M. Are there not other means, beles the word, by which God communicates mself to us?

C. Yes, to the preaching of the word, he s added the sacraments.

310 M. What is a sacrament?

C. It is an outward testimony of the dine benevolence towards us, which, by a sible sign, shadows forth spiritual graces, r which the promises of God are sealed in ır hearts, that the truth of them may be ore firmly established.

311 M. Is there such great power in the sible sign, as to confirm our consciences in ıe confidence of salvation?

C. It has not indeed that efficacy of itlf, but from the will of God, as it is instiıted for this end.

312 M. Since it is the peculiar office of ıe Holy Spirit, to seal in our minds the romises of God, how do you attribute this ı the sacraments?

C. The difference between the Spirit ıd these is very great. For it is truly the ork of the Spirit alone to move and affect ıe heart, to illuminate the understanding, nd to render the conscience stable and anquil; and that work ought to be acounted wholly his own, and acceptance hould be referred to him, lest the praise

be transferred elsewhere. But this by no means prevents, but that God uses the sacraments as secondary organs, and applies those things in their use as seemeth him good; and he so does it, that nothing is derogated from the power of the Spirit.

313 M. You believe then, that the power and efficacy of the sacrament, do not consist in the external element, but that they proceed solely from the Spirit of God?

C. So I think. And truly it pleases the Lord to put forth his power, through his own institutions, for that end, for which he appointed them; and he does this in a manner, which detracts nothing from the power of his Spirit.

314 M. Can you give me a reason why he operates in this way?

C. Truly, in this manner, he consults our infirmity. If we were wholly spiritual, like the angels, then we should be able spiritually to discern both him and his graces: but as we are enclosed in this earthly body, we need figures or glasses, which, in some sensible manner, may exhibit the spiritual aspect of heavenly things; which otherwise we should not be able to discern. At the same time, it is for our benefit that all our senses be exercised on the promises of God, that they may be more strongly confirmed to us.

315 M. If it is true, that the sacraments *were instituted* of God, to be helps of our *infirmities*, must not those be justly condemn-

ed of arrogance, who judge themselves to be sufficient without them, or who account them useless?

C. Most certainly. And therefore, if any one abstain wilfully from the use of them, as if he had no need of them, he despises Christ, spurns at his grace, and extinguishes the Spirit.

316 M. But what confidence or real security, for confirming our consciences, can be derived from the sacraments, which are used promiscuously by the good and the bad?

C. Although the gifts of God are, in the sacraments, offered to the wicked, yet they reduce them to nothing, as I may say, in so far as it respects themselves; still however, they do not destroy the nature and power which the sacraments have in themselves.

317 M. How and when does the effect follow the use of the sacraments?

C. When we receive them by faith, seeking, in them, only Christ and his grace.

318 M. Why do you say that Christ is to be sought in them?

C. I do not understand, that he is inherent in the visible signs, so that we should seek salvation from them, or imagine any power of conferring grace to be affixed to them, or shut up in them. But the sign is rather to be considered as a help, by which we are directly conducted to Christ, seeking

from him salvation and every durable blessing.

319 M. As faith is required, for the right use of the sacraments, how do you say, that they are given to us for the confirmation of faith, that they may render us more certain of the promises of God?

C. It is by no means sufficient, that faith be once begun in us, unless it be continually nourished and increased daily, more and more. For this end the Lord instituted the sacraments, to nourish, strengthen, and encrease our faith. And this Paul teaches, when he says that these avail for sealing the promises of God.*

320 M. But is it not a proof of unbelief, if we have not an established faith in the promises of God, unless they are confirmed to us by other means?

C. This surely argues the weakness of faith, under which the children of God labour; who still, on that account, do not cease to be believers, although as yet they are endowed with small and imperfect faith. For as long as we are conversant in this world, the remains of distrust always adhere to our flesh, which we are no otherwise able to shake off, than by continually making progress to the end of life. It is the duty of every one therefore to make farther progress in faith.

* Rom. iv. 11. &c.

21 M. How many sacraments are there he Christian Church?

. Two only; the use of which is common ng all believers.

22 M. Which are they?

. Baptism and the Holy Supper.

23 M. What is the resemblance or difnce between them?

. Baptism is the appropriate way of ance into the Church. For in this we e the testimony, that we who were before ngers and foreigners are received into family of God, and numbered among his ehold. But the Supper witnesses that , by nourishing our souls, shews himself ther to us.

24 M. That the nature of each may e distinctly appear, let us treat them rately. First, what is the signification of tism?

. It has two parts: First, it represents forgiveness of sins: Secondly, the regenion of the soul.*

25 M. What resemblance has water these things, that it should represent n?

. Forgiveness of sins is indeed a species ashing, by which souls are cleansed from r defilement, even as the filth of the body ashed off with water.

26 M. But how does water represent neration?

* Eph. v. 26. Rom. vi. 4.

C. In as much as the beginning of regeneration is the mortification of our nature, and its end, our becoming new creatures; so, by putting water on the head, the figure of death is represented; and as we do not remain buried in the water, but enter it only for a moment, and come forth immediately as from a sepulchre, a resurrection to newness of life is typified.*

* Calvin, in this answer, alludes to both the modes of Baptism, affusion and dipping, as he held neither mode exclusively essential. The Romish Church practised both methods, as appears from Wall's History of Baptism, Part 2d Ch. 9th., who offers abundant proof, that the learned Fathers of the primitive Church used either mode as equally authorised, as the case of the person or the custom of the place required. And affusion, Cardinal Bonaventure says, was probably the practice of the apostles, and in his time (1260) was used in the Churches in France and some others.—"With *us*," Erasmus says, (that is, in Holland,) "they have the water poured on them." In the institutes B. 4, Ch. 15. 19, Calvin says—Cæterum mergaturne totus qui tingitur, idque ter an semel, an infusa tantum aqua aspergatur, minimum refert: sed id pro regionum diversitate ecclesiis liberum esse debet.—But whether he who is baptized be wholly dipped, and that thrice or once, or whether he be sprinkled only with water poured upon him, is of very small moment: but that should be free for the Churches according to the diversity of climate. Calvin, in the form which he drew up for the administration of the sacraments, orders the act of baptizing thus—The name being given—*Then the minister pours the water of baptism upon the head of*

327 M. Do you suppose the water is the
er of the soul?
C. By no means. It is unlawful to wrest
s honour from the blood of Christ, which
s shed for this end, that we being cleansed
m all our spots, he might present us pure
l undefiled before God. And we indeed
:eive the fruit of this cleansing, when the
ly Spirit sprinkles our consciences with
sacred blood. But we have the seal of
s cleansing in the sacrament.*
328 M. Do you attribute any thing to
water, only as it is a figure of cleans-
?
C. I consider it to be a figure, but at the
ne time, it has the substance connected
h it. For God, in promising us his gifts,
es not deceive us. Therefore, as forgive-
ss of sins and newness of life are offered
us in baptism, so it is certain that they are
:eived by us.
329 M. Has this grace its effect, promis-
ously upon all?
C. Many indeed close up the way to it,
their corruption, and make it a vain thing

infant—saying, I baptize thee in the name of the ther, and of the Son, and of the Holy Ghost.—He ls soon after, "It cannot by any means be denied, that we hold the same form and method of bap-n, which Christ prescribed, and the apostles fol-ed, and which was also held as the instituted de in the ancient and primitive Church." Vol. *Ejus Operum* p. 34.

1 Peter i. 19. 1 John i, 7.

to themselves; so that believers only a partakers of this fruit; but that diminish nothing from the nature of the sacrament

330 M. Whence have we regeneratio

C. Both from the death and resurrecti of Christ. For this power is in his dea that by it our old man is crucified, and t corruption of our nature is, in a manner, b ried, so that it no more prevails in us; b it is the benefit of the resurrection, that are begotten unto a new life, to the obe ence of the righteousness of God.

331 M. How are these benefits confe red on us by baptism?

C. As by this we are clothed with Chri and endowed with his Spirit, unless by r jecting the promises, we render the benef offered therein to us unfruitful.

332 M. What must we do, in order use baptism in a right manner?

C. The right use of baptism is placed faith and repentance; that is, that we fi determine, by a sure confidence of soul, th we are cleansed from all spots by the blo of Christ, and are acceptable to God; th that we believe that his Spirit dwells in u and that we make this manifest by our wor among others; and also that we assiduous exercise ourselves in striving for the morti cation of the flesh, and obedience to the w of God.

333 M. If these things are required f *the legitimate* use of baptism, how comes *to pass that* we baptize infants?

C. It is not necessary, that faith and repentance always precede baptism. These are required only of those who from age are capable of both. It is sufficient, if infants, after they come of age, produce the fruits of their baptism.

334 M. Can you prove to me that there is nothing unreasonable in this?

C. Truly, I can, if it is conceded to me, that our Lord instituted nothing which is unreasonable. For although Moses and all the prophets teach, that circumcision was the sign of repentance, and Paul that it was the seal of the righeousness of faith; yet, we see, that infants were not excluded from it.*

335 M. But are infants admitted to baptism now, for the same reason that they were then admitted to circumcision?

C. Entirely the same. For the promises, which God gave to the people of Israel, are now published through the whole world.

336 M. Do you conclude from this that the sign is also to be used?

C. He who well examines the subject on both sides, will observe that this is the consequence. For Christ has not made us partakers of his grace, which was before given to Israel, by a measure, which should be to us either more obscure, or in any part diminished; but he has rather poured forth his grace upon us in a more clear and abundant manner.

* *Deut.* xxx. 6. Jer. iv. 4. Rom. iv. 11.

were diminished by the comi

C. That is indeed evide
For the sign being taken awa
ed so much in testifying the r
firming the promises of God
deprived of that most excelle
which the Church from the be
ed.

338 M. This is your opin
as much as God, under the C
that he might shew himself to
of little children, commanded
salvation, to be engraven on th
a visible sign; that it would be
believers, after the coming of
have a less confirmation; wh
promise, which was formerly
Fathers, is ordained for us i
when God exhibits to us in C
manifestation of his goodness;

that they are the heirs of the blessings promised to the seed of believers; and that after they come to years of discretion, the substance of their baptism being acknowledged, they may, from it, receive and bring forth fruit.

340 M. Let us proceed to the Supper; and in the first place, I would know of you what is its signification?

C. It was instituted by Christ, that by the communion of his body and blood, he might nourish our souls in the hope, and give us assurance of eternal life.

341 M. Why is the body of our Lord represented by bread and the blood by wine?

C. We are taught by this, that as bread has the power of nourishing our bodies, and of sustaining the present life; so the same power is in the body of our Lord for the spiritual nourishment of our souls: and as with wine the hearts of men are cheered, their powers renewed, and the whole body strengthened, so from the blood of Christ, the same benefits are to be received by our souls.

342 M. Are we then fed by the body and blood of the Lord?

C. So I think. For as in this is placed our whole confidence of salvation, that the obedience which he has rendered to the Father should be imputed to us, and accounted as ours, so it is necessary that he should be received by us: for we are not otherwise

made partakers of his benefits, but on
makes himself ours.

343 M. But did he not then gi
self to us, when he offered himself, t
that he might reconcile us, redeem
the sentence of death, to the Father.

C. That is indeed true; but it
sufficient for us, unless we now rece
that we may partake of the fruit and
of his death.

344 M. Does not the manner of
ceiving Christ consist then in faith?

C. Yes, but I add this, that it h
while we not only believe that he
deliver us from death, and rose again
cure life for us; but also that we a
edge that he dwells in us; and that
united to him, by that kind of union, b
the members are united to the head,
by the privilege of this union, we
made partakers of all his benefits.

345 M. Do we obtain this com
through the Supper only?

C. By no means. For by the g
Paul testifies, Christ is communicat
as we are therein taught, that we ar
his flesh, and bone of his bone; that
living bread, which came down from
to nourish our souls; that we are
him, even as he is one with the Fath
such like things.*

346 M. What other benefit does
rament confer on us?

* Eph. v. 30. John, vi. 51,

C. This—That the communion which I mentioned is strengthened and confirmed to us. For although both in baptism and the gospel, Christ is offered to us; yet in these we receive him, only in part.

347 M. What have we then in the symbol of the bread?

C. The body of Christ: that as he was once offered a sacrifice for us, to reconcile us to God, so now he is to be given to us, that we may assuredly know that reconciliation belongs to us.

348 M. What have we in the symbol of the wine?

C. As Christ poured out his blood once, in satisfaction for sins, and as the price of our redemption; so we believe, that it is now reached out to be drank by us, that we may receive its benefits.

349 M. According to these two answers, he Holy Supper of the Lord calls us back to is death, that we may partake of its efficay?

C. Yes, wholly. For at that time, one ly and perpetual sacrifice was perfected; uch might suffice for our salvation. There- e nothing more remains for us, but to re- ve its fruits.

350 M. Was not the Supper then institufor this end, that we should offer to God, body of his Son?

. By no means. For the prerogative. *fering for* sins belongs to Christ alone,

as he is the eternal Priest. And this is t
meaning of his word when he says, Take a
eat. He does not here command us to ot
his body but only that we should feed up
it.*

351 M. Why do we use two signs?

C. In this the Lord consults our inf
mity, as he would teach us more familiar
that he is not only the food for our sou
but also the drink; that we may seek c
spiritual life wholly in him alone.

352 M. Should all persons without
ception equally use both?

C. So Christ commands; and it is
highest impiety for any one to derogate in a
manner from that, by attempting any thi
different.

353 M. Have we in the Supper the si
only of those benefits, you mentioned or
they therein, in very deed, given to us?

C. As Christ our Lord is truth itself,
is not to be doubted at all, but that he ful
to us, at the same time, those promises wh
he gives to us therein, and adds its substan
to the figure. Wherefore I do not dou
but that as he is witnessed by words and sig
so he will make us partakers of his substan
that we may be united with him in one lif

354 M. But how can this be done, sin
the body of Christ is in heaven, and we
still sojourners on earth?

* Heb. v. 10. Matt. xxvi. 29.

C. He effects this by the marvellous and secret influence of his Spirit; with whom it is easy to unite those things which are otherwise separated by a great distance of places.

355 M. You do not suppose then that the body of Christ is enclosed in the bread, or his blood in the cup?

C. By no means; but I think this, that in order to possess the substance of the signs, our minds must be raised to heaven, where Christ is, and from whence we look for him, the Judge and Redeemer. But it is wicked and useless to look for him in these earthly elements.

356 M. That we may sum up in one head the things which you have said: You assert that there are two things in the Supper, viz. *Bread and wine*, which are seen with the eyes, handled with the hands, and perceived by the taste; and finally that our souls spiritually feed upon Christ, as their own proper aliment.

C. Yes, truly; and therein is the resurrection of our bodies also confirmed to us, as by a given pledge, as they are made partakers of the symbol of life.

357 M. But what is the true and lawful use of this sacrament?

C. Such as Paul defines it to be: Let a man examine himself, and so let him eat of that bread and drink of that cup.*

* 1 Cor. xi. 28.

358 M. What should be the object of this examination ?

C. Whether he is a true member of Christ.

359 M. By what evidence shall he know that he is a true member of Christ ?

C. If he possesses true faith and repentance ; if he exercises sincere love towards his neighbours ; if his mind is free from all hatred and malice.

360 M. But do you require in man perfect faith and charity ?

C. Truly, it is necessary that both faith and charity be free from all hypocrisy. But among men no one will ever be found absolutely perfect. Therefore the Holy Supper would have been instituted in vain, if no one might partake of it who is not wholly perfect.

361 M. Should not the imperfection then, under which we here labour, prevent our coming to the Supper ?

C. By no means, for if we were perfect, the Supper would have no further use among us, as it is appointed to be a help for relieving our weakness, and a refuge for our imperfection.

362 M. Have not these two sacraments some other proposed end ?

C. They are also marks, and as it were tokens of our profession. For in the use of them we profess our faith among men, and *testify*, that we have one mind in the religion of Christ.

363 M. If any one should despise the use of these, in what estimation is he to be held?

C. This certainly would be judged to be an indirect denial of Christ; and certainly such an one, since he disdains to profess himself a Christian, is unworthy to be numbered among Christians.

364 M. Is it sufficient to have received each sacrament once in a whole life?

C. One baptism is indeed sufficient, and this cannot lawfully be repeated: But with regard to the Supper it is different.

365 M. What is that difference?

C. By baptism the Lord introduces and adopts us into his Church, and thenceforward considers us, as of his family: after he has written us in the number of his people, he testifies by the Supper, that he takes care of us, and nourishes us as his members.

366 M. Does the administration of baptism and the Supper alike appertain to all.

C. By no means: for these are the peculiar duties of those to whom is committed the public office of teaching: for to feed the Church with the doctrine of salvation and to administer the sacraments are things united in a perpetual connection among themselves.

367 M. Are you able to prove that to me by the testimony of scripture?

C. Christ, indeed, gave the commission of baptizing expressly to the apostles; but in the celebration of the Supper, he comman

ded us to follow his example: and the E
gelists inform us, that he performed in
distribution the office of a public minis

368 M. But ought those pastors, to w
the dispensation of the sacraments is com
ted, generally to admit all persons wit
distinction?

C. As it respects baptism, since it is
ministered at the present day only to infi
all are to be admitted without distinct
but at the Supper, the minister ought to
care not to communicate it to any one
is publicly known to be unworthy.

369 M. Why not?

C. Because it cannot be done witho
contempt and profanation of the sacram

370 M. But did not Christ honour Ju
however impious, with the sacrament?

C. Yes, but his impiety was at that t
secret; for although Christ himself knev
still it was not as yet known to man.

371 M. What then shall be done v
hypocrites?

C. The pastor has no power to re
them as unworthy; but he ought to wait
God so far reveals their iniquity, as tha
becomes known to men.

372 M. What if he should know or be
formed, that some one was unworthy?

C. That would by no means be suffici
for rejecting him from the communion, unl

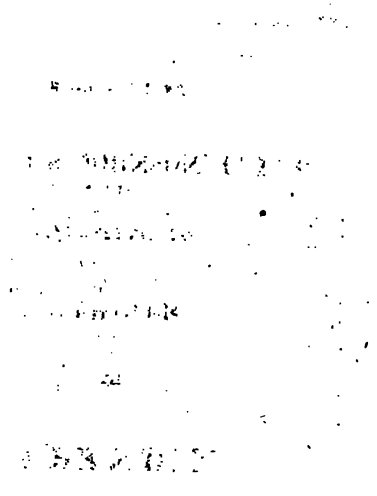
* Matt. xxviii. 19. Luke xxii. 19.

there be first had a legitimate trial and judgment of the Church.

378 **M.** It is important then to have a certain order of government established in the Churches?

C. It is true; for otherwise they can neither be well established nor correctly governed. And this is the order; that Elders be chosen who may preside in the *Censura morum*, or superintend the discipline of morals, and watch to correct small offences; and who shall reject from the communion, those whom they know to be without a capacity for receiving the Supper; and those who cannot be admitted without dishonouring God, and giving offence to the brethren.

END OF THE CATECHISM.



AN

APPENDIX,

IN

A LETTER

ADDRESSED TO

'ILLIAM S. JOHNSON, L. L. D.

SHOWING THAT

e Catechism commonly called DR. ALEXANDER
'ELL'S," which was sanctioned in the Convo-
ion of Bishops and Clergy in 1562, and
ıblished 1570, " as a standing summary of
he doctrines of the English Church, " is
in substance the Catechism of Calvin
enlarged.

APPENDIX.

TO WILLIAM S. JOHNSON, L. L. D.

Sir,

IT is with diffidence, though with much personal respect, that I presume to address you in this public manner. The purpose, which I hope to accomplish by the use of your name, as a medium of communication to others, will, I flatter myself, be as consonant to your wishes for the increase of brotherly love, as those wishes are sincere and benevolent.

Your attachment, from habit and principle, to the Articles and Liturgy of the English Church, is, I know, associated with candour, and with esteem for those Churches which were formed, as our venerable ancestors believed, after the pure pattern of the apostles. Your experience, in a profession, and in other dignified stations, best adapted to perfect it, has taught you highly to appreciate the social habits, and civil and religious privileges, which have been cherished and enjoyed, in an unparalleled degree, under the benign influence of that ecclesiastical *polity*, which was established by the fathers

of Connecticut. Educated myself in the doctrines and worship of the consociated Churches, I have noticed, with much pleasure, the anxiety, which you have expressed, to have all religious denominations unite as brethren, in defending the cause of Christ, against the hostile invaders of its purity and peace: That they would cease to bite and devour one another, and oppose, heart and hand, their evangelical armour, to the assaults of the common enemy, who, through the selfish zeal of party, the cunning of heresy, and the calumny of infidelity, are labouring to deface the peculiar doctrines of Christ, not merely from the confessions of the Churches, but from the scriptures themselves.

To remove the barriers which obstruct this union, among the Churches differing in external order; to avoid the evils of a divided house, and to bring their minds to verge to the single point of duty and of ultimate interest; it is all important, that the members exercise coolness enough to consider, and candour enough to acknowledge, that the cause of Christ is one, and a common cause, to them all; and that their principal differences are concerning those things which *accompany* the worship of God, rather than about the worship itself, as to its spiritual purpose and sanctifying effect. Agreed *in the doctrines* of faith, though differing in *the manner*, in which they chuse to exhibit

that faith, by the outward acts of devotion; let them in this, you candidly say, still differ; only, however, let them be agreed to differ, with that charity which envieth not, which hopeth all things, and endureth all things, for the edification of the body of Christ. In this, I am confident, that I express the desires of your heart; and I am not less so, that it was the devout desire of Calvin, by his labours and his writings, to cherish among all the Churches union in faith, and fellowship in doctrines. To promote this was his professed object, in publishing his Catechism; in which he has prudently avoided all discussion, about rites and ceremonies, that might give offence to the Churches differing, in their external order, from his own.

It was with pleasure, that I learned from you that, in your opinion, the life of Calvin, recently published, would have an influence in bringing more extensively, into public view, his true character and opinions; and in checking the torrent of abuse, which, by the ignorant and the prejudiced, was so profusely heaped upon both. Your wish, after the perusal of that work, to have something given to the public, which should definitely express his religious opinions, was among the motives, which influenced me to enter upon the difficult task of translating his Catechism. This work will, most unquestionably, afford, in a concise and summary way,

the best exposition of that Reformer's doctrinal system. And it will perhaps be useful to many; and possibly to some of those, who have, unwarrantably, indulged a most impassioned zeal against the man, who united with great talents and profound learning, more modesty and majesty of character, than has been imparted, by the Author of all gifts, to almost any one, of any age. This hostility, against his name and his writings, while it has operated as to them, like the wind against the thrifty oak, to strike its roots deeper, and throw its branches wider, is now apparently dying away, and a temper of respect for his name and his system is returning, as in the days of the reformation.

To review the doctrines of that period, when the holy scriptures were studied by men of great minds, with undivided attention; when sacred literature was matured to a degree, which has not probably since been surpassed; may be conducive to the purpose of drawing the line of distinction, not between a Church of this name or that, but between those who have a love for religion, and those who have none. And be assured, Sir, that my object in giving the following details of the Catechisms of the English Church, and offering proofs of resemblance between Dr. Nowell's and Calvin's, is not to maintain the offensive position, *that the* Episcopal Articles of Faith are *grounded* on the opinions of Calvin; but to

pursue a conciliating course, by showing that the Reformers, who composed those Articles in the reign of Edward VI., and those who revised them under Elizabeth, were in agreement, on all the essential doctrines, with the system of Calvin and the word of God.

Having completed the translation of Calvin's Catechism, and casually opening the 2d vol. of the Christian Observer, a work which you so highly appreciate, the extracts given of Nowell's Catechism, in that volume, arrested my attention, as bearing a singular resemblance to some questions and answers, which I had translated in Calvin's. This resemblance appeared more and more distinct, as I rapidly traced through those extracts. Observing a very strong verbal agreement, especially in those parts in which the questions and answers were given entire, I became desirous of obtaining a copy of Nowell's in the original latin, and also Norton's translation, mentioned by Wood in his *Athenæ Oxonienses*. By professor Kingsley, with whose talents and literary acquirements I hope the public will be better acquainted at some future day, I was informed that both were named in the catalogue of the library of Harvard College. And by the civility of president Kirtland, I was favoured with the volume which contained the original latin of Dr. Nowell, with Thomas Norton's translation, printed page for page in 1571. Upon a minute examina-

tion, I could not but notice the address, as it appeared to me, with which the thoughts and expressions were transcribed from Calvin's Catechism, into this, without any express avowal of the source from which they were so copiously derived.

1. I observed that the order of the general heads of instruction was changed. In Calvin's the order is 1. Of Faith. 2. Of the Law. 3. Of Prayer. 4. Of the Word. 5. Of the Sacraments. In Nowell's the order is, 1. An Introduction about the Word. 2. Of the Law. 3. Of Faith. 4. Of Prayer. 5. Of the Sacraments.

2. The order of the question is varied.

3. The sentences are often transposed. And while the thoughts are the same, the words in the latin are different: For example, Calvin says, under the *Ninth Commandment*, "*Nam quod agere coram hominibus malum est, malum est coram Deo etiam velle.*" Nowel, under the *Eighth Commandment*, says, "*Nam quod agere hominibus iniquum est, id etiam velle coram Deo malum est.*" This is a specimen of numerous instances of words transposed and changed, and of sentences transferred, without any apparent reason, arising either from the improvement of the latin, or the sentiment of Calvin.

4. Nowel is entirely silent as to the *orders of the Priest-hood*, and the ceremonies of the Church, excepting some very modest *things* about what, he says, their Church call

Confirmation, and the abuses of it by the Papists; and even in this, he appears to have very closely followed Calvin in his Institutes on that subject; as he has also on the doctrine of *original sin*. On the doctrines of *predestination*, *election*, and *reprobation*, he has at least equalled any thing advanced in Calvin's Catechism. And in another instance he has surpassed every thing said, or left to be inferred in that work, when he states, *that we should have a willingness to lose our life, and finally our very soul for Christ's sake**.

Such was the general result of the comparison of the two Catechisms. But before I produce the proofs of the resemblance of Nowell's to Calvin's, I will give a concise account of the three Catechisms of the English Church, the only ones I believe that have ever been sanctioned in Convocations of the Bishops and Clergy.

1. The Catechism of Edward VI.

The reformation commenced in the English Church, in 1547, and Cranmer set forth the *Homilies*, 12 in number. In 1548, the Liturgy was compiled, by the care of Archbishop Cranmer, Somerset, Ridley, and Peter Martyr, and passed the house of Lords Jan. 15th 1549. This *first Liturgy* contained no Catechism of doctrinal instruction. In 1548, Calvin, in his letter to Somerset,

* Vitam *denique animamque ipsam amittamus, potius quam Christum*, nostrumque in illum *officium atque officium deseramus*—Quest. 205, Noel. Cat.

the Protector, recommends, That a *summary of doctrines and a Catechism* for the use of children be published. "It becomes you," he says, "to be fully persuaded, that the Church of God, cannot be built up *without a Catechism.*" The Protector himself translated this letter from the original French, and it was published in 1550.* The same year, *the Articles of Faith* were "set about," and completed in 1552. "As for the Catechism," Dr. Burnet says, "it was printed with a preface in the king's name, bearing date the 24th of May, 1553, about seven weeks before his death: In which he sets forth that it was drawn by a pious and learned man, supposed to be Bishop POYNET, and was given to be revised by some Bishops and learned men."† Rector Strype, in his Annals, vol. 2. p. 368, is quite confident that king Edward's Catechism was written by Alexander Nowell. But his proof is not of much weight; as it is more probable that Nowell followed *Poynet* in compiling his, in 1561.‡ And this will better account for

* See life of Calvin p. 336, and 333, where Calvin gives his approbation to the Homilies, the Apostles' Creed, Lord's Prayer, and Ten Commandments, as set forth by Cranmer, and published by Somerset, 1547. Burnet vol. 2. p. 25.—And Wood's Athen. Oxon. vol. 1. fol. p. 72. A copy of the Protector's translation is in Harvard library, first Ed. 1550.

† Hist. Reform. vol. 3. p 214. fol.

‡ King Edward's Catechism appears to be published at large in the first vol. of the *Christian Observer.*

" verbatim," resemblance between some the questions and answers, in those two eeks.

2. The catechism commonly called Dr. owell's.

In Strype's life of Archbishop Parker, fol. 301, we have an account of Nowell's catchism. It was proposed, 1561, to be in atin for the use of schools, that youth might instructed in sound principles of religion, pecially those of the gentry, and such were designed for divinity. In 1562, owell laid one, before the Synod, of hich he was prolocutor. In the Upper ouse, it was committed to four Bishops,* nd after being corrected by them, it passed e review of *both Houses, and had their full probation.*† Nowell then sent the Catechism to secretary *Cecil*, who returned it ter about a year, with certain notes of me learned men upon it, which Nowell opted. "*So carefully*" says the rector of ayton, "*and exactly was it reviewed and rrected, to make it a* STANDING SUMMARY, THE DOCTRINES OF THIS CHURCH." As ecil, to whom it was first dedicated, did t direct its publication, it rested in Now-

*Dr. Heylin says that Bishops *Jewel*, *Bantham*, *ley*, and *Davis*, were the four who reviewed Now's Catechism, February 25, 1562. Hist. Reform. 332.

† See Burnet, vol. 3. p. 303. And Archbishop ake's *state of* the church, fol. p. 602.

ell's hands, five or six years, till Archbishop Parker obtained the secretary's consent that it might be published, and if he pleased it might be dedicated to the Bishops. Accordingly, "It was printed by Reynold Wolf, the 16th of the Calends of July (that is the 16th of June) 1570, and was dedicated unto the Bishops because it was offered them *seven years before in Convocation, and allowed by them all, as above said.*"

"This Catechism," adds the diligent and impartial Strype, "was printed again in the year 1572, and in greek and latin 1573, and so from time to time had many impressions and was used a long time in all schools, even to our days," (that is, of Charles II.) "and pity it is, *it is now so disused.*"

3. The Shorter Catechism.

On the same page, viz. 301, Strype says, "There wanted now nothing, but a shorter Catechism, for the use of the younger sort of scholars: which the Dean, (Nowell,) in *his epistle to the Bishops*, promised to draw up, *contracting this larger one.* And thus the Church was furnished, by the Archbishop's furtherance and care, with this good and useful work."

The following are the words to which Strype alludes, in Nowell's dedicatory epistle to the Bishops in his larger Catechism. "Sed et ipsis brevitatis amatoribus statu *morem* gerere, eundemque hunc Catechismum edere exiguo libello, quam potest ac

evissime, ita arctatum, ut arctius fere as-
ingi non poterit; in quo magna parvis,
nga brevibus, lata angustis, multa paucis,
mutata reperient; ut quibus hic liber, ut
eductione longior, non placebit, libellus
le, ut contractione brevior, non displiceat."
or the benefit of those who are not versed
the latin language, I will give this some-
hat quaint sentence, in English. "I have
etermined to humour the lovers of brevity,
nd to give the same Catechism in a small
ok, contracted with the utmost possible
mciseness; in which they will find great
ings exchanged for small, long for short,
ide for narrow, and many for few; so that
ose who are not pleased *with this book* on
count of its length, may not be displeased
ith that on account of its shortness."

Wood, in his Athenæ Oxonienses, art.
. Nowell. vol. 1. p. 272. fol. names both
owell's Catechisms: "1. *Catechismus sive
ima institutio, disciplinaque pietatis Chris-
næ, Latine explicata.* Lond. 1570. quarto
anslated into English by *Thomas Norton*,
ond. 1571." "2. *Catechismus parvis pu-
is primum qui ediscatur proponendus in
cholis.* Lond. 1574 octavo." This is the
ort Catechism of the prayer book contract-
from Nowell's first or larger one.

The Epistle or dedication to the Arch-
shops, Parker and Grindal, in the latin
py of Dean Nowell's large Catechism,
ntains some things worthy of notice, and

from it, the following sentences are selected and translated.

"In this Catechism, I have also given diligence and care, that the sound integrity of the latin language should, as much as possible, be every where preserved: That our youth, with one and the same labour, might be able to learn piety and latinity together. For which purpose, I have transplanted and inserted in this Catechism, the most select ornaments, of words and sentences, gathered from every quarter, *chiefly from the gardens of* CICERO, *maxime ex Ciceronis hortulis*, distinguishing and illuminating the discourse with them, as with certain stars."

I am, I confess, Sir, somewhat at a loss for a reason, why the *heathen orator* is thus distinguished, in the preface to a *Christian Catechism*; and the more so, as the *French Reformer*, from whose pure and classick latin, Dr. Nowell has borrowed so much, verbatim, is passed entirely without notice.—"But since, in almost all Catechisms," continues the Dean, "those heads of the Christian religion are explained, which are contained in the Creed of the Apostles, the Decalogue, and the Lord's prayer, there is not in them, nor can there be, any great variety in the method of handling them.—To institute therefore another order, which is not already occupied by some other, is *not* possible for any one, unless he would *invert* all order. These things I judge

proper to relate in this place, that I might not be considered wanting to those, who might complain that I had delivered, in this Catechism, *the same things, and also many things in the same order, in which they have been before written at large by some others.*" This acknowledgement of Dr. Nowell, so far as it goes, is well; but it may be asked, did not the usage of authors require him, to name the writers, or credit the works from which he so freely transcribed? Theodore Beza, in a similar case, and about the same period, was very explicit. In his epistle to his aged instructor, *Melchior Wolmar*, prefixed to his elaborate confession of Faith, with scripture proofs, he candidly acknowledged his obligation to Calvin. "These things," he says, "I confess have been well illustrated by others in this age, and principally, (I speak as the fact is, although the envious should carp,) by the great JOHN CALVIN, who has most accurately handled all these matters, very copiously in his INSTITUTES, and more briefly in his *Catechism* of the Church, *from which books also I confess, I have taken these things.** It will be readily conceded, that Dr. Nowell was not personally reponsible, for any thing advanced or omitted in this Catechism, as it became the work of the Convocation, by their correction and adoption of it; and as it was

* *Beza's, Theolog. Tract.* 1560.

also sanctioned by the Queen's injunctions, it was enforced as the public Catechism of the Church.

The omission of the Convocation, or of the Bishops, to mention Calvin, by name, as a writer from whom they had taken many things, of itself was doubtless at that time a matter of little moment; and must have been so considered by Calvin and his friends. And the enquiry into the reasons of it, at this time, becomes expedient, merely from the circumstance, that numerous writers, and among them some of the dignitaries of the Church, have laboured to prove that the English Reformers were hostile towards Calvin; and that their confession of Faith, and the *Catechism* in question, were opposed to his theological works and opinions.

That no such opposition existed, but that an entire harmony prevailed between those venerable Reformers, and that pre-eminent minister of Christ, is beyond question evinced from the Catechism itself, which runs parallel with his, and scarcely varies from it, except in a more diffusive illustration of the doctrinal points. It is an incontrovertible fact, that at that very time, and for about fifty years after, to the Arch-prelacy of *William Laud*, the Institutes of Calvin were *publicly read and studied in both Universities, by every student in divinity.* And the Pope, in his Bull, excommunicating and deposing the Queen, in 1569, alleges again

her this offensive charge, "that she received herself and enjoined upon her subjects, the impious sacraments and Institutes according to Calvin." Every historical fact, that has fallen under my observation, enforces upon my mind the conviction, that the doctrinal system of Calvin, in 1562, and in 1570, was cordially received by the Bishops of the English Church. In proof of this, not to rest on the circumstance, that Archbishop Parker presented to the University of Cambridge, *the Institutes, Commentaries, and other writings of Calvin*, I may adduce the following paragraph of the xvii. Article of Faith, as being very closely copied from Calvin's Institutes: "Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy scripture; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God."*—For this fact and the references, I am indebted to the Christian Observer, from which very candid and evangelical work, I beg leave to give the following statement:† That Dr. Randolph, Bishop of Oxford, a few years before re-published, "The whole of king Edward's Catechism, the declaration of doctrines in Jewell's apology, and the Catechism commonly called Dr. Nowell's, in a collection of tracts,

* Cal. Instit. Lib. 3 chap. 24. §. 5. et Lib. 1. chap. 87. §. 5., and Christian Observer, vol. 3. p. 433.

† *Christian Obser.* Vol. 1. p. 9. 10. for 1802.

for the use of students in divinity." The learned editors of the Observer then say, That they shall re-publish these "*three works, which will most clearly define* THE SENSE OF THE CHURCH, IN ALL MATTERS NECESSARY TO SALVATION; *and by which sense we wish our own sentiments to be inferred.*"

It will, I apprehend, Sir, be conceded, without the least restriction, that Bishop Jewell was the most learned and influential divine among the dignitaries of his day; and that his writings were the standard of orthodoxy in the English Church. He was the scholar and companion of *Peter Martyr*. In his exile he drank long and deep, at the theological fountains of Switzerland, Germany, and Geneva; and Lawrence Humphrey, in his life of this great man, states as an instance, of his uncommon powers of memory, "*That he knew Calvin's Institutes as well as he knew his own fingers;* quas, tanquam digitos suos probe noverat;"* and, that he very much recommended that work to his friends. Bishop Jewell himself gives the most decided testimony of his very high estimation of Calvin, in his defence of his APOLOGY, against the papist *Harding*, who called him a disciple of Calvin. Jewell does not deny the charge, but says, "Touching Mr. CALVIN, it is great wrong untruly to report *so great a father*, and so *worthy an*

* Vita Jewelli p. 236. Ed. 1573.

ornament of the Church of God. If you had ever known *the order of the Church of Geneva, and had seen four thousand people or more receiving the holy mysteries together at one communion*, ye would not, without your great shame and want of modesty, thus untruly have published to the world, that by Mr. CALVIN's doctrine the sacraments of Christ are superfluous."*

To bring the evidence on this part of the subject to a close, I will quote from Humphrey's life of Jewell, what I consider as conclusive testimony, to prove the agreement on the essential doctrines of the Gospel among all the reformed and protestant Churches. For the sake of brevity, I will omit the latin and give it in a translation.—"In 1562, was published the *Apology of the English Church*, which was approved by the consent and authority of the Queen, published by the counsel of all the Bishops and other Clergy, as it was also composed and written by the author, as the *public confession of the Catholick and Christian Faith of the* ENGLISH CHURCH, in which is taught our agreement, with the GERMAN, HELVETICK, FRENCH,† SCOTCH, GENEVESE and other pure Churches."‡

* Jewelli's defence of his *Apology* published 1564. See Christian Observer, vol. 3. p. 629.

† Calvin drew up the confession of the French Churches—Vide Harm. Confess. Catal. Confess.

‡ Vita Jewelli, p. 177.

Now, Sir, that which consummates this argument, is the fact, that *Jewell's Apology*, the *Thirty nine Articles*, and *Nowell's Catechism*, were all passed and sanctioned by the same venerable Convocation, in 1562. They were all designed alike to support one cause, and to establish and perpetuate the same doctrines; and of course they must be in agreement among themselves. Bishop *Jewell's Apology** was designed as the defensive armour of the Church, against the calumnies of the Papists; *the Articles*, to preserve her internal union in doctrines and worship; and *the Catechism*, to imbue the minds of youths, with pure principles, which was by no means the least important concern of the Reformers. If, therefore, Dr. Nowell's Catechism agrees in word and doctrine with Calvin's, if, "*the very same things, and also many things in the same order*," are taught in this,

* In Jewell's Apology, if my memorandum is correct, is the following sentence: "Those very persons, whom *they* (the Papists) contumaciously reproach by the appellation of *Lutherans* and *Zuinglians*, are Christians, and friends to each other, and brethren, and do not disagree in the principles and fundamentals of our religion, neither concerning God, nor Christ, nor the Holy Ghost, nor concerning the method of justification, nor concerning eternal life, *but only about a single point* of no great moment." Strype, in his life of Grindal, quotes, at p. 112, Beza's letter, which states that in 1565, the Churches of France and Geneva, together with all *those* of Helvetia, subscribed the same confession of Faith.

as were before taught at large by him, it will follow, as a legitimate conclusion, from this agreement, that the Convocation did not omit to name Calvin in the preface, through prejudice against the man, or hostility to his system of opinions.

Without entering into much detail, I will offer a reason, which, in my opinion, is more consistent with the state and temper of those times. It is well known that the disputes, in the reign of Elizabeth, on religious subjects, were limited, as to the Reformers, almost exclusively to the rites and ceremonies of the Church. In these disputes, policy and principle, doubtless, had their proportionate share of influence. Although the Queen was at heart a Protestant, she, still, evidently retained strong impressions in favour of the old rites and popish parade of her father; and it is probable, that the supreme object of her concern, in her high minded political course, was the heirship of her crown, and the security of her person. "She was crowned," says Dr. Heylin, "according to the order of the *Roman Pontifical*, which had much in it of the ceremonies and superstitions of that Church."* On the friends of the reformation she conferred offices and personal favours, and animated their hopes of her patronage. To allay the jealousies of the Papists, the persons who were

* Dr. Heylin's Hist. Reform. p. 278. See also Burnet's Hist. of his own times, vol. 4. p. 413.

appointed to revise the Liturgy, " took m
care for expunging all such passages ir
as might give any scandal or offence to
popish party." So that the prayer, inser
in the Liturgy by Henry VIII., and retai
by Edward VI., " *To be delivered from
tyranny and all the detestable enormities
the Bishop of Rome,*" was expunged. T
altered the form of benediction in deliver
the sacrament, so as not to be thought
exclude the idea of the *real presence,*
expunged a whole rubrick, explaining
purpose of kneeling at the sacrament, as
giving any adoration to the bread and w
as the real body and blood of Christ. A
that *Historian,* who, on some subjects, is
anxious to tell the whole truth, as he is
others to miscolour or suppress it, ad
" *And to come up closer, to those of
Church of Rome,* it was ordered, by
Queen's injunctions, that the sacramer
bread should be made round, in fashion
the wafers, used in the time of Queen Ma
She also ordered, that the Lord's ta
should be placed where the altar stood, t
the accustomed reverence should be m
at the name of Jesus, music retained in
Church, and all the old festivals obser
with their several eves. By which com
ances, the book was made so passa
amongst the Papists, *that for ten years t
generally repaired to the parish Churc
without doubt or scruple.*"

Although the Pope had denied the right of succession to Elizabeth, and rigorously rejected the proposal to legitimate her birth as the daughter of Anne Boleyn, yet it appears that the Papists generally frequented the Churches, until Pius V. excommunicated and deposed her, in 1569. The state of things at this time was very alarming to the protestant cause. A combination was formed by the Romish influence, to place Mary, queen of Scots, on the throne of England. Books were written to support her title, and insurrections made to secure its possession. Amidst these agitations, *secretary Cecil* consented, at the Archbishop's request, to the publication of the Catechism, which probably had been permitted to rest, out of respect to the Papists, who were a large body in the kingdom. While Elizabeth thus gratified the Reformers, she was no less anxious to conciliate the Papists in her own dominion. And from this consideration it was doubtless judged expedient, not to mention expressly the name or the Catechism of Calvin, in the preface to Nowell's.* For of

* Humphrey, in his life of Jewell, Ed. 1573 at p. 266, when noticing the happy deaths of the Reformers, enquires "What shall I say of the happy death of Calvin of Geneva, *whom the Papists daily so impudently attack with their reproaches?* When afflicted with disease, did he not preach Jesus Christ, with an elevated soul? And does he not *still preach him* as from the tomb? Do not his *books still speak?*"

all men, he was the most hated and reproached by the Papists, as the man, who, by his talents, learning, and labours, had done more, than almost all others, to forward and establish the reformation, and to destroy, "*the tyranny and detestable enormities of the Church of Rome.*"

"*Magna est veritas et prevalet.*"

I will now, Sir, proceed to extract from Dr. Nowell's Catechism some questions and answers as a specimen, of what might be done most extensively, to show the resemblance between this and Calvin's.

I shall use Norton's translation, made in 1571. And in the selection, I shall prefer doctrinal questions, although others might show the verbal resemblance in a more impressive manner. I shall also follow the order of Nowell, and refer to the questions as they are numbered in the foregoing translation.

Selection of Questions and Answers, &c.

FROM NOWELL'S INTRODUCTION.

I. OF THE WORD.

14 MASTER. SHALL we then have sufficiently discharged our duties, if we so endeavour ourselves, that we hear and understand the word of God?

SCHOLAR. No, for we must not only hear and understand the word of God, but also with stedfast assent of mind embrace it, as the truth of God descended from heaven, and heartily love it, yield ourselves to it, desirous and apt to learn, and to frame our minds to obey it, that being once planted in our hearts, it may take deep root therein, and bring forth the fruits of a godly life, ordered according to the rule thereof, that so it may turn to our salvation, as it is ordained. It is therefore certain that we must, with all our travail, endeavour, that in reading it, in studying upon it, and in hearing it, both privately and publickly, we may profit. —In Calvin Quest. 302—304.

II. OF THE LAW.

28 M. But whereas he speaketh of Israel by name, and maketh expressly mention of breaking the yoke of the bondage of Egypt; doth not this belong only to the people of Israel?

S. God indeed rescued the Israelites, by his servant Moses, *from bodily bondage*, but he hath delivered *all them that be his*, by his Son Jesus Christ, from the spiritual thraldom of sin, and the tyranny of the devil, wherein else they had lain pressed and oppressed. This kind of deliverance pertaineth indifferently to all men, which *put their trust in* God their deliverer, and

do to their power obey his laws. W
if they do not, he doth by this rehearsa
his most great benefit, pronounce that
shall be guilty of most great unthankfuln
—Cal. Q. 138, 139.

40 M. What manner of worshippi
that which is here condemned?

S. When we intending to pray do
ourselves to portraitures or images; w
we do fall down and kneel before them,
uncovering our heads, or with other s
shewing any honour unto them, as if
were represented unto us by them. Br
we are in this law forbidden that we nei
seek nor worship God in images, or w
is all one, that we worship not the im
themselves in honour of God, nor in
wise by idolatry or superstition, abuse t
with injury to his Majesty. Otherwise
lawful use of making portraitures an
painting is not forbidden.—Cal. Q. 147,

46 M. But how doth this agree with
righteousness of God, that any one shoul
punished for another's offence?

S. The very state of mankind doth s
ciently *assoyle* this question. *For by na*
we are all subject to damnation, in w
state if God do leave us, we have no cau
complain of him. And as toward the go
he sheweth his love and mercy, in defen
and cherishing their posterity, with gi
them their preservation, which he. o
them not, so toward the ungodly he.

teth his vengeance in *withholding that his goodness from their children*, and yet in the mean time *he doth them no wrong, in that he giveth them not the grace which he oweth them not*, but as he found them so he leaveth them to their own disposition and nature.—Cal. Q. 154.

49 M. But it appeareth that this is not continually certain, but godly parents beget ungodly children &c.

S. This indeed cannot be denied; for as God, when he will, sheweth himself merciful to the children of the wicked; so he is by no such necessity bounden to the children of the godly, but that he is at liberty to reject such of them as he will. But therein he always useth such moderation, that the truth of his promise ever remaineth stedfast. —Cal. Q. 157.

55 M. Is there any lawful using of the name of God in swearing?

S. Yea, forsooth. When an oath is taken for a just cause; either to affirm a truth, specially if the magistrate require or command it; or for any other matter of great importance, wherein we are either to maintain inviolate the honour of God, or to preserve mutual agreement and charity among men.—Cal. Q. 161.

63 M. Sayest thou then that we must every seventh day abstain from all labour?

S. This commandment hath a double consideration. For in so much as it containeth

a ceremony and requireth only outward rest, it belonged peculiarly to the Jews, and hath not the force of a continuing and eternal law. But now by the coming of Christ, as the other shadows of Jewish ceremonies are abrogate, so is this law also, in this behalf abridged.—Cal. Q. 168, 169.

64 M. What then besides the ceremony is there remaining whereunto we are still perpetually bound?

S. This law was ordained for three causes: First, to establish and maintain ecclesiastical discipline and a certain order of the Christian's common weal. Second, to provide for the state of servants, that it be made tolerable. Thirdly, to express a certain form and figure of the spiritual rest. —Cal. Q. 170, 171.

88 M. Thinkest thou there is any more to be said of this commandment?

S. Yea, forsooth. For not only outward thefts and frauds are forbidden, and we are commanded to use bargaining without guiles and deceits, and to do all things else without subtle undermining, but also we are charged to be altogether so minded, that though we were sure to escape unpunished and unespied; yet we should of ourselves forbear from wrong. *For that which is wrong before men to do, is evil before God to have will to do.* Therefore, all counsels and devices, and especially the very desire to make our gain of other's loss, is forbidden

by this law. Finally, we are by this law commanded to endeavour all the ways we may that every man may most speedily come to his own, and safely keep that which he possesseth.—Cal. Q. 205, 206, 207, and 211.

108 M. Dost thou then think them to be justified that do in all things obey the law of God?

S. Yea, surely; if any were able to perform it, they should be justified by the law, but we are all of such weakness, that no man in all points fulfilleth his duty. For though we put the case, that there be one found that performeth the law in some point, yet shall he not thereby be justified before God; for he pronounceth them all to be accursed and abominable that do not fulfil all things that are contained in the law.—Cal. Q. 224, 226.

110 M. Why then did God make such a law as requireth a perfection above our ability?

S. In making the law, God respected not so much what we were able to perform, which by our own fault are very weak, as what was meet for his own righteousness.—Moreover the law requireth nothing of us, but that which we are bound to perform. But since we are far from due obeying the law, men can have no sufficient or lawful excuse to defend themselves before God; and so the law accuseth all men for guilty, *yea and condemneth* them before the judg-

ment seat of God: and that is the cause, why Paul calleth the law the ministry of death and damnation.—Cal. Q. 225, 227.

111 M. Does the law set all men in this most remediless estate?

S. The unbelieving and the ungodly, the law doth both set and leave in such case as I have spoken, who, as they are not able to fulfil the least *iota* of the law, so have they no affiance at all in God through Christ; but among the godly the law hath other uses.—Cal. Q. 226, 227.

112 M. What uses?

S. *First;* the law, requiring so precise perfectness of life, doth shew to the godly, as it were a mark for them to level at, and a goal to run unto, that daily profiting, they may with earnest endeavour travel towards the highest uprightness. *Secondly;* whereas the law requireth things far above man's power, and when they find themselves too weak for so great a burden, the law doth raise them up to crave strength at the Lord's hand. Moreover, when the law doth continually accuse them, it striketh their heart with a wholesome sorrow, and driveth them to the repentance that I spake of, and to beg and obtain pardon of God through Christ, and therewithall restraineth them, that they trust not upon their own innocency, or presume to be proud in the sight of God, and is alway to them as a bridle to withhold them in the fear of God. Finally, when beholding

by the law, as it were, in a glass, the spots and uncleanness of their souls, &c.—Cal. Q. 228, 229.

III. OF THE GOSPEL AND FAITH.

126 M. Since there is but one God, tell me why, in the confession of the christian faith, thou rehearsest three. The Father, the Son, and the Holy Ghost?

S. These be not the names of sundry Gods, but of three distinct Persons in one Godhead. For in one substance of God, we must consider the Father, which of himself begat the Son even from eternity, the beginning and first author of all things: The Son even from eternity, begotten of the Father, which is the eternal wisdom of the Father: The Holy Ghost, proceeding from them both, as the power of God spread abroad through all things, but yet so that, it also continually abideth in itself: and yet that God is not therefore divided.—Cal. Q. 19, 20.

129 M. Dost thou then make ungodly men also and wicked spirits subject to the power of God?

S. Why not, for else were we in most miserable case, for that we should never be out of fear, if they might have any power over us, without the will of God. But God as it were, by the bridle of his power, so restraineth them that they cannot once stir but *at his beck* and sufferance. And we for our

parts are upholden with this comfort, that we are so in the power of our almighty Father, that not so much as one hair of ours can perish, but by his will that beareth us so good will.—Cal. Q. 28, 29.

133 M. Did God think it enough to have once created all things, and then to cast away all further care of them?

S. Whereas it is much more excellent to maintain and preserve things created, than to have once created them, we must certainly believe, that when he had so framed the world, and all creatures, he from thenceforth hath preserved and yet preserveth them. For all things would run to ruin and fall to nothing, unless by his virtue, and as it were by his hand, they were upholden. We also assuredly believe, that the whole order of nature, and changes of things, which are falsely reputed the alterations of fortune, do hang all upon God: That God guideth the course of the heaven, upholdeth the earth, tempereth the seas, and ruleth the world; and that all things obey his divine power, and by his divine power all things are governed: That he is the author of fair weather, and of tempest, of rain and of drouth, of fruitfulness and of barrenness, of health and of sickness: That all things that belong to the sustentation and preserving of our life, and which are desired either for necessary use or *honest* pleasure; finally of all things that *nature* needeth, he hath ever given and yet

most largely giveth abundance and plenty with most liberal hand, to this end verily that we should use them, as becometh mindful and kind children.—Cal. Q. 27.

142 M. But how can it seem but unrighteousness, that for the parents' fault all the posterity should be deprived of sovereign felicity, and burdened with extreme miseries and evils?

S. Adam was the first parent of mankind. Therefore God endued him with these ornaments, to have them or lose them for him and his, that is, for all mankind. So soon as he was therefore spoiled of them his whole nature was left naked, in penury, and destitute of all good things. So soon as he was defiled with that spot of sin, out of the root and stock corrupted, there sprung forth corrupted branches, that conveyed also their corruption into the other twigs springing out of them. Thence it came, that so short, small and uncertain race of life, is limited unto us. Thence came the infirmity of our flesh, the feebleness of our bodies, the weakness and frailness of mankind. Thence came the horrible blindness of our minds and perverseness of our hearts. Thence came that crookedness and corruptness of all our affections and desires. Thence came that seed-plot, and as it were sink of all sins, with the faults whereof mankind is infected and tormented, of which evil, learned Christians, that have

sought the proper and true name, have called it ORIGINAL SIN.*—Cal. Q. 57,—59.

156 M. What fruit take we of this kingdom?

S. It furnishes us with strength and spiritual armour, to vanquish the flesh, the world, sin, and the devil, the outrageous and deadly enemies of our souls; it giveth us blessed freedom of consciences; finally, it endoweth us with heavenly riches, and comforteth and strengtheneth us to live godlily and holily.—Cal. Q. 42.

161 M. But since this honour is given to all the godly, to be called the children of God; how dost thou call Christ the only Son of God?

S. God is the natural Father of Christ alone, and Christ alone is the natural Son of God, being begotten of the substance of the Father, and being of one substance with the Father: But us hath God freely through Christ made and adopted his children.—Therefore we rightly acknowledge Christ,

* In Calvin's Catechism there is no *particular definition of Original Sin*; yet the doctrine is interwoven in every part, is often expressed, and always implied—See questions 115—122, et passim. But the above answer is selected from *Calvin's Institutes*, Book 2. ch. 1. §. 5, 6, 7, 8. almost verbatim.—And this appears to be the fact in many instances, where Dr. Nowell *enlarges* upon the answers of *his* Catechism. The above answer is quoted for the purpose of shewing that the English Reformers agreed with Calvin on the fundamental point of Original Sin.

the only Son of God, since this honour is by his own most just right due unto him: Yet the name of children by right of adoption is also freely imparted to us through Christ.—Cal. Q. 46, 47.

181 M. Hast thou any thing more to say of the death of Christ?

S. That Christ suffered not only a common death in the sight of men, but also was touched with the *horrors of eternal death:* He fought and wrestled, as it were hand to hand, with the whole army of hell: *Before the judgment-seat of God he put himself under the heavy judgment and grievous severity of God's punishment:* He was driven into most hard distress: He for us suffered and went through horrible fears, and most bitter griefs of mind, to satisfy God's just judgment in all things and to appease his wrath. For to sinners whose person Christ did here bear, not only the sorrows and pains of present death are due, but also of death to come and everlasting. So when he did take upon and bear both the guiltiness and just judgment of mankind, which was undone and already condemned, he was tormented with so great trouble and sorrow of mind, that he cried out, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME!—Cal. Q. 65, 66, 67, 69. See Cal. Intsitutes Book 2. ch. 16. §. 10, 11, 12. from which some of the above sentences are literally selected.

183 M. But how could Christ, being God

the mean time, not putting forth his power.—Cal. Q. 68.

184 M. Now rehearse to those great benefits which the ceive of the death of Christ a grievous pain?

S. Briefly, with the one onl his death, he satisfied for our God, and appeasing the wrath us at one with him: With his b a most pure washing, he hath cleansed away all the filth and souls, and *defacing with everlast ness the memory of our sins, that more come in the sight of G* cancelled, made void, and dor hand writing whereby we wer convicted, and also the decree tence whereof we were conde Q. 71, and 60.

ful and just damnation for infidelity; and Satan himself, the Prince of hell, felt that all the power of his tyranny and darkness was weakened, vanquished, and fallen to ruin; on the other side, the dead, which while they lived believed in Christ, understood that the work of their redemption was now finished, and understood and perceived the effect and strength thereof with most sweet and assured comfort.—See Calvin's Institutes Book 2. Ch. 16. §. 9. The following sentences are given in Norton's translation. "I do indeed willingly confess, that Christ shined to them, (that is as he said before) to the souls of the Fathers that died in the time of the law, *by the power of his spirit*, that they might know, that the grace which they had only tasted of by hope, was then delivered to the world.—For that *the force of Christ's death pierced even to the dead*, when the godly souls enjoyed the present sight of that visitation, which they had carefully looked for: On the other side it did more plainly appear to the reprobate that they were excluded from all salvation."*

* Upon this subject some difference of opinion has been supposed to exist between Calvin and the English Reformers. But by comparing what Calvin has said in his Institutes and commentaries with this Catechism, the difference is more in appearance, than in reality. Both agree that *Christ finished on the Cross the travail of his soul*, which he suffered

212 M. Why is he (the Spirit) called holy?

S. Not only for his own holiness, which

of no local descent of his soul into hell, as was strenuously taught by the Papists. And the indefinite words in which, those who revised the Articles in 1562, left the 3d on this point, discovers a disposition to conciliate the Papists, without sanctioning their error, or giving offence to those who rejected the opinion of the Romish Church. Calvin discovers the same spirit of accommodation, by admitting that clause of the Creed, and then giving his own exposition of it, which he considered to be full of singular comfort to the godly. The Catechism of Nowell attributes the same virtue and efficacy, in almost the same words, to the death of Christ upon the invisible world, as Calvin admits; a *power and efficacy* that *pierced* through to the abodes of the dead, both of the godly and the reprobate. The English Reformers, in revising the 42 Articles of Edward VI. omitted the last clause of the 3d Article, which affirmed; That, "*his body lay in the grave till his resurrection, but his* soul, *being separate from his body, remained with the* spirits *which were detained in* prison, *that is to say in* hell, *and there preached unto them* as witnesseth that place of *Peter.*"—Burnet's Hist. Reform. vol. 2. Coll. p. 191. If the Convocation, who rejected this clause of the 3d Article in 1562, had believed on this point as *those* did who first adopted the Articles in 1552, they would not have left it in these words, viz. "*As Christ died for us and was buried, so is it to be believed, that he went down into hell.*" Nor would this Catechism, sanctioned by the same body at the same time, have given that explanation about the *virtue* and *efficacy* of his death *piercing* through to the dead. In 1551, Calvin dedicated his Commentaries on the Catholick

yet is the highest holiness, but also for that by him, *the Elect of God and the members of Christ are made holy.* For which cause the

Epistles to king Edward. In his exposition of 1 Pet. iii. 19, he rejected that which asserted this last as proof of the local descent of Christ into hell. Whether his arguments against that exposition had any influence to produce the exclusion of *that clause from the* 3d *Article*, or not; one thing is evident, that in rejecting it, they prove that, as to that text, they were agreed in opinion with Calvin. And their exposition in the Catechism, of the descent of Christ's soul into hell, discovers very well what they did believe on that subject. Calvin, in his commentaries on Luke xxiii. 43, 46. says, that Christ, having finished his sufferings with his last cry on the cross, commended his soul into the hands of his Father, passed into the invisible receptacle of the faithful, to the Paradise, in which on the cross, he assured the penitent, he should on that very day be with him. The exposition of Bishop Burnet on this Article, or clause of the Creed, asserts that the *descent of Christ's soul into hell*, means no more than that his soul separated from the body passed to the invisible regions of departed spirits, among whom it continued till his resurrection. If the evangelical temper of conciliation and love to the cause of Christ, which prevailed between the English Reformers and Calvin were now cherished, the shades of difference in explaining this unapostolick clause of the Creed, would excite no hostile spirit, among those who measure their faith by the confessions of those men, since they were agreed, as to the time, the degree and the end of Christ's sufferings on the cross, and his immediate entrance into the world of blessed spirits.

However unpleasant, it may be useful to notice

holy scriptures have called him the Spirit of sanctification.—Cal. Q. 89,—91.

214 M. Now remaineth the fourth part,

the following sentence in a posthumous sermon of Bishop HORSLEY, on 1 Pet. iii. 18, 19, 20.. "The interpretation, which I have given," says this learned Prelate, "is the only literal interpretation, which the words will bear; unless we would admit the *extravagant assertion*, as to me it seems, of the venerable Calvin *that our blessed Lord* ACTUALLY WENT DOWN TO THE PLACE OF TORMENT, *and there sustained* (horrible to think or mention!) *the pains of a reprobate soul in punishment.*" No reference points out the *volume, page*, or *sentence*, where this *horrible assertion* is made by *the venerable Calvin*. But while it bespeaks the candour of every reader for the departed Prelate, it speaks in a strong admonitory voice to the editor, who has introduced his venerable father, before the public not merely uttering that as the assertion of Calvin, which is horrible to think or mention! but, also, the most dictatorial, personal abuse of him, as a commentator, in his sermons on the 45th Psalm; and moreover in his sermons on the Sabbath, charging him with drawing a conclusion "rashly followed by other considerable men," while unfortunately for the Bishop, Calvin maintains the very opinion for which he contends; that the sanctification of the *seventh day*, is not an indispensable duty in the Christian Church—that this was done away in Christ, and that the *first day*, is the Christian Sabbath. As to *the extravagant assertion* of Calvin, Dr. HEYLIN, with all his rampancy of popish bitterness, may be introduced to set Bishop HORSLEY right on that point. He says, "Calvin understands by Christ's descending into hell, that *he suffered in his soul, both in the* garden of Gethsemane, *and upon the cross, all the* torments of hell, even to

of the holy Catholick Church, of the which I would hear what thou thinkest?

S. Before the Lord God made heaven and earth, *he determined* to have to himself a most beautiful kingdom, and most holy commonweal.—This the Apostles that wrote in Greek called *Ecclesia*, which by interpreting the word, may fitly be called a *Congregation*. They that be stedfast, stable, and constant in this faith, *were chosen and appointed and* (as we term it) *predestinated* to this so great felicity *before the foundations of the world were laid*. Whereof they have *a witness within them, in their souls, the Spirit*

abjection from God's presence, *and despair itself.*" [Heylin's Hist. Presb. p. 347.] This last clause is indeed not correct. For Calvin says, in his Institutes, B. 2. ch. 16. §. 12. "That when in the sorrows of death—as it were forsaken of God, yet he nothing at all swerved from the trust of his goodness." See Catech. Answ. 70th. This digression may be useful, to those who indulge themselves in *speaking evil of that which they know not*, who make rash assertions about Calvin's talents or opinions, without having read his works, unless by scraps, and without having fairly "*distinguished between what is Calvinism, and what is not*". And further it may prove, as a thousand other instances might be brought to prove, that nothing has been said to show, that he was either weak or wicked, unless by charging him, on the one hand, with opinions which he never held, or conclusions which he positively denied, or with the extravagancies of intemperate writers of which probably he never thought; or, on the other, with *actions which he never did*, or motives which he *never indulged.*

of Christ, the author, and therewith also *the most sure pledge of this confidence. By the instinct of which divine Spirit, I do most surely persuade myself, that I am also by God's good gift, through Christ, freely made one of this blessed City.*—Cal. Q. 93, 96. And Institutes Book 3. Ch. 2. §, 18. B. 4. Ch. 1. §. 2. 3.

219. M. Why do you call this Church Holy?—Cal. Q. 96.

221 M. To what purpose dost thou call this Church Catholick?

S. It is as much as if I had called it universal. For this company or assembly of the godly is *not pent up in any certain place or time*, but it containeth and compriseth the universal number of the faithful, that have lived and shall live, in all places and ages since the beginning of the world, that there may be one body of the Church as there is one Christ the only head of the body.—Cal. Q. 97. Inst. Book 4. ch. 1.

224. M. But may the Church be other wise known than by believing, by faith?

S. Herein the Creed is properly intreated of the congregation of those whom God by *his secret election* hath adopted to*

* "But they who are not in Christ are reprobates. Reprobi vero, qui sunt extra Christum," says the *Helvetick Confession.* Harm. Confess. p. 93. Ed. *1581. The* belief of the Reformers was that the *race of man* was lost in sin and death.—That God *might* justly leave all to perish—but while he elect-

himself through Christ; which Church can neither be seen with the eyes, nor can be continually known by signs. Yet there is a Church of God visible, or that may be seen; the tokens or marks whereof he doth shew and open unto us.—Cal. Q. 100.

247 M. But can this justification be so severed from good works that he that hath it, can want them?

S. No; for by faith we receive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us *at one* with God, but also with the divine inspiration and virtue of the Holy Ghost doth regenerate and newly form us to the endeavour of innocency and holiness which we call newness of life.—Cal. Q. 126.

IV. OF PRAYER.

Under this head the resemblame is equally strong in almost every answer. The two following only are selected.

303 M. These things we see daily done. (viz. *The advancement of the kingdom of God by his Spirit and Providence.*)

ed some through Christ, others were left in their fallen or reprobate condition.—So that the doctrine of election must imply the doctrine of reprobation.—And Calvin shows that he who believes the one must admit the other. Institutes B. 3. ch. 23.

S. These things are indeed daily done, so as we sufficiently perceive that God hath an eye both upon the godly and the wicked; and so as the kingdom of God may seem fair begun in this world; yet we pray that with continual encreasing, it may grow so far, *that all the reprobate*, that by the motion of Satan, obstinately resist and strive against God's truth, and refuse to submit themselves to the kingdom of God, being once subdued and destroyed, and the tyranny of Satan himself utterly rooted out—so as nothing may once breathe against the beck and power of God, he alone may every where gloriously reign.—Cal. Q. 268—270.

325 M. Since to catch and entangle men as it were in the snares of temptation, is the property of Satan, why dost thou pray, that God lead thee not into temptation?

S. God as he defendeth and preserveth *them* that *be his*, that they be not snared with the guiles of Satan, and so fall into vices and foul sins; so from the wicked, *he holdeth back and withdraweth his help and succour, whereof they being destitute, blinded with lust and running headlong, are catched in all sorts of deceitful traps, and carried into all kinds of wickedness*, and at length with custom of ill doings, as it were gathering a thick tough skin, their hearts wax hard, and so they becoming bondmen and yielding themselves to slavery to the tyrant, Satan, they run in ruin to their undoing and everlasting destruction.—Cal. Q. 292, 293.

V. OF THE SACRAMENTS.

334 M. WHAT is a Sacrament?

S. It is an outward testifying of God's good will and bountifulness towards us through Christ, by a visible sign representing an invisible and spiritual grace, by which the promises of God, touching forgiveness of sins and eternal salvation given through Christ are, as it were, sealed and the truth of them is more certainly confirmed in our hearts.—Cal. Q. 310.

343 M. Then tell me first, what thou thinkest of Baptism?

S. *Whereas by nature we are children of wrath*, that is strangers from the Church which is God's household; Baptism is as it were a certain entry, by which we are received into the Church, whereof we receive a most substantial testimony that we are now in the number of the household and of the children of God.—Cal. Q. 323.

345 M. What is the secret and spiritual grace?

S. It is of two sorts, that is forgiveness of sins and regeneration, &c.

346 M. How so?

S. *First*, As the uncleannesses of the body are washed away with water, so the spots of the soul are washed away by forgiveness of sins. *Secondly*, The beginning *of regeneration*, that is, the mortifying of

life which is the other part, and th
our regeneration, is thereby repres
Cal. Q. 326, 327.

349 M. But whence have we r
tion?

S. None otherwise but from t
and resurrection of Christ; for by
of Christ's death, our old man is, aft
tain manner, crucified and mortified
corruptness of our nature is as it w
ed, that it no more live and be stro
And by the beneficial mean of his
tion, he giveth us grace to be newl
unto a new life to obey the righteo
God.—Cal. Q. 330.

An example, in the original latin o
and one from Nowell, may sho
semblance which strikingly run
the whole Catechism in that lang

cohærent: ut hujus unitatis beneficio, omnium ejus bonorum particeps fiamus.—Cal. Q. 344.

369 M. Recipiendi ergo corporis et sanguinis Dominici rationem fide constare dicis?

A. Sane. Nam quum mortuum Christum credimus, quo nos a morte liberaret: excitatum item, quo nobis vitam acquireret: redemptionis per mortem suam partæ ac vitæ, omniumque adeo suorum bonorum participes nos habet, eaque conjunctione, qua caput, et sua membra inter se cohærent, arcana, mirificaque spiritus sui virtute sibi copulat: ita ut nos corporis sui membra, *et ex ejus carne atque ossibus simus,** et in unum cum ipso corpus coalescamus.—The following translation of this question and answer is taken from the CHRISTIAN OBSERVER, vol 2. p. 591. And it is the question and answer which first lead to a comparison of the two Catechisms. *They omit the clause,* "and be of his flesh and bones."

"MASTER. The mode of receiving the body and blood of Christ consists then in Faith?

"PUPIL. Undoubtedly. For as we believe Christ to have died in order to deliver us from death, and to have risen again to procure life for us, hence he makes us partakers of the redemption purchased by his death, of his life and of all other his benefits;

* *This clause,* is in Calvin's next answer. See Q. 345.

and by this conjunction, which unites the head with the members, he joins us with himself by the secret and wonderful energy of his Spirit."—Cal. Q. 344.

379 M. What is our duty that we may come rightly to the Lord's Supper?

S. Even the same that we are taught in the Holy Scriptures, viz. that we should examine ourselves whether we be the true members of Christ.—Cal. Q. 357, 358.

384 M. Ought the Pastors to receive all indifferently without choice to the Sacraments?

S. In old time, when men grown and full of years, came to our religion, they were not admitted so much as to Baptism, unless there were first assurance had of their faith in the chief Articles of the Christian religion. Now because only infants are baptized there can be no choice made. It is otherwise of the Lord's Supper, whereunto none come but they that are grown in years; if any be openly known to be unworthy, the Pastor ought not to admit him to the Supper, because it cannot be done without profane abuse of the Sacrament.—Cal. Q. 368, 369.

385 M. Why did not the Lord then exclude the traitor Judas from communicating of his Supper?

S. Because his wickedness, however it *was* known to the Lord, was not yet at that *time* openly known.—Cal. Q. 370.

386 M. May not the ministers then put *back* hypocrites?

S. No, so long as their wickedness is secret.—Cal. Q. 371.

389 M. What remedy is then to be found and used for this mischief?

S. In the Churches well ordered and well mannered, there was ordained and kept a certain form and order of governance.—There were chosen elders, that is ecclesiastical magistrates, to hold and keep the discipline of the Church. *Deligebantur* SENIORES, *id est magistratus ecclesiastici, qui disciplinam ecclesiasticam tenerent, atque colerent.* To these belonged the authority, looking to, and correction like censors. *Ad hos auctoritas, animadversio atque Castigatio Censoria pertinebant:* These calling to them also the Pastor, if they knew *any*, that either with false opinions or troublesome errors, or vain superstitions, or with corrupt and wicked life, brought publickly any great offence to the Church of God, and which might not come without profaning the Lord's Supper, did put back such from the communion, and rejected them and did not admit them again, *till they had with publick penance satisfied the* CHURCH, *donec poenitentia publica Ecclesiæ satisfecissent.*—Cal. Q. 378.

Whatever, Sir, may be the effect of the comparison of the above questions and answers, with those to which the references are made, on the minds of those readers who have been disposed to disclaim all resem-

blance between the doctrines of Faith which they receive, and the legitimate opinions of Calvin, I feel some confidence, that every candid enquirer for the truth, that every one desirous of promoting brotherly love, will admit, that the Reformers were closely agreed in the doctrines of Faith, however they might differ about the rites of the Church. And all those at the present day, who are actuated by that love to the cause of Christ, which influenced the fathers of the reformation, to merge their differencies in a harmony of confessions, will readily concede, that the larger and lesser Catechisms of the English Church, at the same time, that they are framed according to the word of God, also most unequivocally agree with the doctrinal system of Calvin, and of all the foreign reformed Churches. And in this view of the subject, it appears to me, that all "caricatures of Calvinism," strictly so called, are "constructive libels," not only upon CRANMER, PARKER, GRINDAL, and JEWELL, but upon the whole *Convocation* of 1562, and the very *Articles of faith*, adopted by that venerable body.

You have, Sir, seen too much of the predominant qualities of controversies, not to know very well, that in the management of them, often prevails a spirit of obstinacy, *which* precludes all meekness, and impels *the disputants*, however foiled and vanquished, *to* renew the contest, and abide by their

assertions, with a positiveness proportionate to the weakness of their cause. They espouse their arguments, as though they were bound by the emphatick injunction, which the Lacedemonian youths received when they took their bucklers from the hands of their mothers: ταυτην ἢ επι ταυ. *Keep this or die.* But the disciple of Jesus should consider himself bound by the divine injunction of his Master—*These things have I commanded you, that ye love one another.* The object of the Christian disputant should be truth, and not victory; purity and not party. Like the wise warrior, he should abandon those positions, which he cannot maintain, according to *the form of wholesome words,* or without introducing his own passions and the prejudices of others; those very unworthy auxiliaries in the cause of Christ. There are, it must be confessed on all hands, points in theology hard to be understood; doctrines which extend themselves beyond the reach of our intellectual vision; and are co-ordinate with the incomprehensibility of God. Let man, with all his plastick powers, *invent* what system of divinity he will, the moment in which he undertakes to clear it from the objections which, in his view, bear against the systems of others, he finds himself in as deep or deeper difficulties, and at length after all his restive efforts, and as the case may be,

pective decrees of God, he is driven to the painful necessity of retiring for his own defence behind the intrenchments of incomprehensible mystery. That this is the case is clearly evincible, from a fair examination of that plausible system of theology, which is circumscribed by the foreknowledge of God, for the purpose of excluding and denying his determinate counsel or decrees, and his election by grace. For I think that no course of reasoning will convince a man of common sense, whose eye is awake to see the truth, that an event can be foreknown as certainly to come to pass, unless that certainty is absolute, and if it is, then there is no difference in the necessity implied in saying that God has decreed an event, or saying that he foreknows it, for he can, with no propriety, be said to foreknow all things, unless all things are determined in the counsel of his own will. Changing the term does not change the nature of the necessity, which rests upon the event, for it is equally strong whether we say it is foreknown or foreordained. Great and good men have candidly differed on these points, as Melancthon and Calvin, though I apprehend, that their difference was more in the mode of explanation which they used, than in the *things* themselves. And while each of those *men was* confident that the other held the *sound integrity* of the gospel, they laboured, *like brothers*, to preserve the unity of faith.

that the cause of Christ should receive no injury by their different manner of expressing their views on some more mysterious points. The Church is one, and the unity of faith consists in a union of the hearts and affections of her members in the essential doctrines and moral duties, and not in a union of opinion, as to the circumstantials of order and worship. On this ground different denominations may unite their hearts and their labours, in extending the peace and prosperity of the Church through a wider circle. It is a divine warfare to recover back our lost inheritance, and to bring our brethren from the bondage of Satan, from the prisons of darkness and death, into the kingdom of life and to the privileges of the household of their rightful Lord. Here is the noblest object for union, the fairest prospect of success, for in this business, we become co-workers with God.—The events which indicate a day of better things to the Church of Christ, are passing rapidly and awfully on the current of time. And some great crisis in the affairs of Zion is apparently approaching. He who has the government on his shoulders, is overturning the kingdoms of this world, we may humbly trust, for the predicted purpose of establishing his own. The signs of the times, in the union of his people and the success of their efforts, should stimulate ev-

each other and love to the cause. In cultivating this love, the members of the Churches should study to lay aside their prejudices, to keep out of view their peculiarities, and to preserve the unity of faith, while one spirit animates their efforts to do all to the glory of God.

And now, dear Sir, since the space of earthly existence is to your view so narrowed, that every look reaches into eternity, since present things are diminished, to the eye of faith, into nothing, in comparison with heavenly, pardon me if I tell the generations with whose fathers you associated, that fourscore and seven years, while they have silvered your head, paralized your hand, and dulled the sense of hearing, have still left to you, the vigour of your understanding, the warm devotion of your heart, and the eloquence of your tongue, to vindicate in your social circle, the purity of the scriptures, the unity of the Church, and the godhead of the Redeemer. With due respect for your learning and piety, and acknowledgment of the favours I have received from you in the free use of your valuable library; I sincerely pray God to continue your health and social comforts, and to prolong your days to see the prosperity of Zion; and that he would support and strengthen you by his Spirit, till you go to your fathers in peace. Your assured Friend,

ELIJAH WATERMAN.

Bridgeport, Nov. 7th, 1814.

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